Lester Levenson 8168 part 1 of 2

[Speaker 1] (0:02 - 35:46)

Thank you, greetings, and love to each and every one of you. I think the biggest surprise tonight was to me. I didn't know I was going to talk until about 10 minutes before 8 this evening when I was told I was going to be the surprise.

So I began thinking, you know, what am I going to talk about? Talk about you, or talk about me? And I realized, what's the difference?

We are all in the very same boat called life. We're all doing, in my eyes, the exact same thing that I did. We are all looking for the sumum bonum, the highest good, the ultimate place, the greatest happiness.

And we're about it all the time, struggling for it, struggling for it, looking for it, looking for it, wondering, where is it? Well, back in 1952, I claimed, I found the place. It's right where I am.

It's right where you are. And all this looking for it everywhere, every day, year in and year out, is such a waste of time. Why?

It's right where you are. We're all here in this classroom called Earth, trying to discover something, the ultimate. And we're all looking for it externally, where it isn't.

If we will only turn our direction back upon ourselves, we will discover it's right here, where I am, where you are, right in your very own beingness. I say, are you? You say, yes.

I say, that's it. Do nothing else but that, and you'll be in the ultimate good and the ultimate state of happiness. But why don't you do it?

You're so habituated into looking for it over there, over here, in him, in her, in this job, and it never is there. So we're all going through the same trip of trying to discover what is this all about, where is my happiness. And when we stop chasing after it out there, and we turn inward, we discover that all these hard, negative, terrible feelings are only a feeling, and that it is possible to get rid of these feelings by releasing them.

And all these feelings are subconscious programs, every bit of them put in as pro-survival. It's not only fear that they say is fight or flight, that is survival. All our feelings have been programmed in to automatically keep us surviving.

They keep us all the time looking out there, trying to survive. Keep our minds active subconsciously, 24 hours a day, so never for even one moment do we stop thinking and discover what we are. If you could just stop your thinking for one moment, you will go

through the most tremendous experience there is.

That you are the totality of this universe in your beingness. That when your mind goes quiet, you automatically see, I am the most terrific being there is in this universe. I am whole, complete, perfect.

I always was, I am now, and I always will be. So what is it that keeps us from being in that most delectable state there is? Simply the accumulated programs called feelings.

All these negative feelings have us constantly struggling to survive, have us constantly looking away from this tremendous thing that we are, and all we need to do is to quiet that mind, and we become self-obvious to ourselves of this tremendous loving being that we are. How do we do it? I say it's simple, deep release.

Method. It happens to be the fastest, the most effective way there is to achieve this high state of being, where we are in total control of our universe, where every moment is a wonderful, wonderful moment, where it is impossible to be unhappy. And I say that's our natural state when these negative feelings are released.

Some days you're going to do it. You're in the same boat, you're struggling, you're doing everything to achieve that happiness, but someday you'll get it because you will never stop until you get there. But if you want to do it faster, try our way.

I promise you, you'll be very pleasantly surprised. Everything you're looking for is right where you are. All you need to do is to take off the blinders.

Your vision is very blurred. You're looking through all these subconscious programs. When you release them, your vision becomes clear.

You discover you are the greatest. You're whole, complete. You're eternal.

All your fear of dying disappears. And life is so comfortable after that. And there's no struggle, no struggle whatsoever when you get these negative feelings up and out.

So I urge you to take this method. It's a tool. In one week's time, there'll be a big change in you for the better.

And from there on, you will continue to get better and better and better, lighter and lighter, happier and happier. And this thing called love is your basic nature. All the love there is in the universe is right in your basic nature.

And you'll discover that happiness, your happiness equates to your capacity to love. And conversely, all your misery equates to your need to be loved. Just love, love, love.

And you'll be so happy and healthy and prosperous. But again, you need to lift out these non-love feelings. So again, I urge you to try our way.

I promise you, you'll be very satisfied. Try it, you'll like it. Thank you so much for coming.

I'll still say any aid that aids is a good aid. The gator aid. Sometimes I think an alligator on a backside might make it go up.

And that's the way we really go. We give ourselves such heavy bites and fights. We eventually let go and go back home.

I don't want you to think I'm putting down the aids that help you. If you need an external aid and it helps, use it. When you understand that external help, then you'll move above.

Now there's no giving up anything on this path. We're at the bottom. There's only one thing we can give up.

And from here on, it's got to be bottoms up. There is no giving up as you go free. There is a tremendous taking on of more and more and more until eventually you have the all.

First, you'll see every person as yourself. Then you'll see everything as yourself. Then you'll see the whole universe as you.

And once you are the all, there's nothing you need. There's no more desire, no more attachment, no more aversion, and you're free. And as I said, the world won't disappear for you.

It's like an oasis on a desert. You see water. You even see trees growing around it.

But when you go over to it, you discover it was an illusion. It's just sand. Now once you go free, you walk the desert, you'll still see that oasis.

With this difference, you won't go there to drink. And this is what you need to learn about the world. Stop going there to drink.

You just get drunk. Stop looking to the world for your joy. Look to yourself for all the joy because that's the only joy there is.

When you're having happiness, anything pleasurable, any joy, it's only because you've quieted the mind for that desire. And when your mind is quiet, you're being your beingness. That's the only happiness you can ever experience.

Discover that for yourself. Stop chasing those rainbows. You've been doing it for millions of years already.

And you now have a choice to go on enjoying your being over eons. It'll take you eons to do this. Or you could go from here right back home to the top.

This is the advantage of being at the bottom. You're close to the top. You're closest to the top of any area there.

The heaviness, the encrustation, the binds that we have put upon ourselves, and we never forget really what we are, are so heavy the desire to break out of the bondage is so great we can go straight up this way. And from this day that being in a physical body, we can go all the way home in a matter of months or less. The fact that very few people do it does not make it true that you cannot.

When any one of you decides to so do it, so be it. When you decide you want freedom more than you want anything else, you can do it in months. You don't even have to discover the how-to.

You've already got it. No feelings. The mind goes quiet and that's it.

I think the main reason why you're not going all the way is a subconscious fear of dying if I go free. Now this subconscious fear of dying is actually the fear of losing your ego. The ego does die.

The sense that I am this limited body Lester dies. But in place of it comes something infinitely better. Your whole purpose for coming here is to discover this free being that you are.

Everything you do is moving in that direction. But looking for it where it isn't. It is not external.

It's not in more money, more playmates. It is in you discovering what you really are, unlimited free beingness. And that you set up the whole world as you see it.

There is nothing out there but your picture. And we superimpose our picture on the same space that others superimpose their pictures. And each one of us is seeing only our picture.

But this fear of going free is the fear of losing the ego sense. Now what happens after you lose your ego sense is simply the body moves around but you know the body for what it is. What used to be the all of me turns out to be the least of me.

One infinitesimal speck of me is this body. Because I'm omnipresent. Not just in this spot.

Every one of us is everywhere present. All the time focusing in on a little body saying I am this little body. Trying to keep the body surviving forever.

Who succeeds in keeping the body surviving forever? You see how stupid it is? We see the body is dying all the time.

We are dying every day. We are struggling for survival every day. It's an absolute no-win direction.

We see it. By the way, Wendy's is a good place to eat. Why?

On the table they have ads from the 1800s. I was looking at it yesterday and they do the same voodoo things that we do. How to keep from going bald, singe your hair.

They have all these unusual ways of healing the body and etc. etc. that we use now.

Put different names on it. Call them wonder drugs. You wonder why.

But it shows you. It should give you a sense of the impermanent ability of everything because everything you're reading about. They give you addresses if you live in New York City that you've been around and very close to and you know it's not there now.

The things you're reading. It shows you the impermanency of everything. I'm trying to shake you loose of your life hold on a body.

Give it. It's just do and spend your time releasing, going free. And if you really like the body that much, you can make it go on as long as you want to.

You can make it as youthful as you want to also. There are some rare beings who stay at the age of around 18, 20 all their life. Our friends on our nearby planets, most of them look 16, 18, as high as 20.

Very few look older than that. And they're 1,000 to 2,000 years old. We can do the same thing.

But in the process of breaking free of the body, learn that you're in control of the body. It's only your thought. But use this.

Heal the body instantly. Walk over red hot coals and don't get burned. A Tom Bell was in town here some weeks ago and took a group over burning coals.

You can do that and much, much more. Get rid of your shackles. It'll start you going through this.

It'll free you from being bound into the physical body. You could walk on hot coals and then walk on water and things like that. You're beginning to transcend the physical body.

You're going to need this. This morning I was reading breakfast in the bakery down here, a Christian science newspaper. I know all the hows and wherefores of nuclear attack, how to stop it.

You don't get the first five minutes, the next 20 are most important. But the last two minutes on the way down, it goes on and on. This is Christian science.

Explaining the best ways to stop a nuclear attack. I'm giving you a way now. Discover that you're the creator of the body.

You could walk through a nuclear explosion and it wouldn't touch you. You could put your hand in fire and it wouldn't burn you. You might need these things in this decade.

As they talk about undoing these nuclear things, they multiply them. Not only in numbers, but in ability. You see the direction.

Stop wasting time. Release the act flap. Go free.

You're going to do it anyway. Even if it takes you a million years. Why not now?

You've got the method. No more wanting approval or control. Freeze the mind enough so you can dig down into the number one program.

Wanting to survive as a body. Fear of dying. You pull that out, you're free.

You pull that out, the little remaining garbage you can dump so easily. And then you'll just remain as you really are. You'll be out of the struggle.

Boy, if I got this power to walk over hot coals, I got the power to teleport. I got the power to at least arrange my life so I don't have to struggle anymore. In that sense, it could help.

If I can walk on hot coals, can I arrange my life ideally? Of course you got that power. Powers do not free us.

The experience of people who get interested in them is that they get stuck in powers. Now powers are just working the world's shortcut, that's all. Powers are inherently yours.

All the power there is in the universe is yours. All the powers are yours right now. But if you show yourself one of them, I might encourage you to show yourself another one and another one.

And then you start unshackling, you might let go of all the powers and just be. There's a lot of people do miracles and they're not aware of it because when they do it, it's so easy and concentrated. They get back into the world, they don't even remember it.

Like these old ladies lifting cars and kids lifting automobiles. The emergency concentrates them. They're on one thing totally concentrated.

I got to lift that car off my friend or relative. With no doubt, they just lift it. I just got a funny picture when I was living on Central Park South.

I'm getting in the elevator and the operator is a very strong man. He just can't open a bottle or a cap. And I look at him and I said, I'll do it for you.

And I took it. I just with a little twist and took the thing off and gave it to him. It's all thought.

He used to stare at me every time I went up. That was something peculiar to him. And when you identify with your beingness, you recognize the only thing that is is your beingness being all beingness.

That's the only absolute truth that never ever changes. Everything else changes because it's untrue. The thing is true, it's true forever.

If it changes, it wasn't true the moment before. So everything changing is not true. It's an illusion created by us.

But try to remember as you let go, you don't give up anything. You take on more. Who got more miserable from releasing?

Anybody? You might think so because as you free yourself of the heaviest or as you free yourself as the thing that's right on the surface now, it uncovers more that's deeper. And you might attribute the deeper vision to the releasing the heavier subtle thing right on top now.

And the more you release, the more sensitized you become. So whatever you feel, you feel more so. Because before you were blinding yourself to feeling it.

You were driving it down in the mind, making it subconscious. And so when you make it conscious, you're aware of it. And it feels as though it's something new coming up.

But it was always there. So you might have a thought that, gee, I'm getting worse. I never felt so sharply.

But you'll discover that you don't remain nearly as long in that heady state as you did before. Even though you feel it more so, you feel it for a far shorter period of time. Take responsibility for everything you feel and experience.

But this is my heavy desire for this thing that I want so much. Who's dominant? It or me?

Does the desire come to you in the body and tell you I am in power over you? No. So take responsibility.

Whose desire is this? At least it'll put you in a position where you can, if you choose, release that desire totally. And never be bothered by it again.

For me, it's a terrible thing to teach that Jesus died for our sins. If he died for our errors, we don't have to correct them. No, he died to prove immortality.

To show us the way to immortality is to die to the physical body. Then you'll get your immortality. That's just a misinterpretation of some of the leaders in religion who did not understand.

The Pope is for hope. He goes down to South America and there's the people down at the bottom. He gives them hope.

My thinking is that they'd be better off without it. Then they either have to sink or swim, see. The hope keeps us going on and on and on in the misery.

Yet, in a certain space, of course, hope is good. No hope, you die. But take responsibility.

When you're enough in want, I the self create the mind that has the want. So who's responsible? I think it's good to emphasize the kiss theory.

Keep it simple. A wish for the rest of me to go free. Which is everyone.

Plus, before you come in, you make certain decisions. And you'll carry them out. Before you're born, you see your whole life ahead of you.

And you make good decisions, good, strong decisions, and you carry them through. As I said before, when you go free, there's one of two things you'll do. You'll just isolate the period of the body.

Or you'll come back and help the rest of the people do what you did. The majority of people just leave. Why?

This is an illusion. A very small minority come back, and they're the Christs, the Buddhas, etc. For all you know, I might just not be anything I'm saying.

How do you know? Only by doing it yourself. For you know, it takes one to know one.

All the time, bring your thoughts out to protect the body. Not for one moment, taking a look-see at that beauty that you discovered. Not for one moment would you look at it.

Because all the time, you were struggling for survival. And it keeps your mind busy all the time. See, as your mind gets quiet, you begin to see the beauty.

The perfection. The perfection. So, the mind is the enemy.

We have to quiet it. Every thought is a thing of limitation. So, the best state is a no-thought state.

When you quiet your mind, you just come from your knowingness. You operate intuitively. See, theoretically, you can do it like that.

I am not the mind out, finished. No one does it. Now, I spent many a year trying to think up a shortcut, a one-shot way of going free.

See, we all have accumulated the encrustation of the mind. And we need to undo it. And it's so heavy, there's so much there, that we go along with it.

But should you make a decision, enough of that mind, then you can do it weeks, months. Because then, all your desire focuses in on the desire to rid yourself of the mind. And you'll just keep releasing all the time, all day long, even though you're with people.

You've probably experienced the state where it comes up and floats out, comes up and floats out. It's got to get to that point, really, there's so much of it. Releasing occasionally helps.

But if you want to get it all out, a huge accumulation, it's got to be constant. It's in the six steps, you've got to make it constant. And all day long, it's floating up and out.

You see the feeling, and you see it release. It's sort of like sitting back and watching the show go on. People who have let go of a long-time habit of smoking, I've always got them to first accept that it's okay to smoke.

Now that's hard for them to do. It's much harder for them to accept that it's okay to smoke than it is to let go of smoking. You can apply that to yourself.

You see, like, put it on the smoking. If it's not right to smoke, I'm taken up with it's not right to smoke. So much, I can't even begin to think of letting go of smoking.

I'm fighting the fact that it's not good to smoke. And people say so, and even I know so. It might give me emphysema.

[Speaker 8] (35:48 - 35:49)

So it must.

[Speaker 1] (35:51 - 1:00:09)

It's so much easier to release when you first accept. And then you can let go. How many of you wait until you get high before you release?

How many wait or go high to release? There's your problem. You're not doing it.

What are you doing? You're wanting to feel good. So you're waiting till you get down and then you release to feel good.

And because there's only one to feel good, that one release can make you feel good. And that's it. The time being.

And so you feel not good again. You'll, you'll release again to feel good again. Thereby dragging out the whole process.

Now, if you would release for the purpose of wanting to go free, then it would take you months to clean out all the garbage. But you're not releasing to go free. You're releasing to get out of the misery.

It's a drawn-out process that way. In the beginning, you have no choice. You're so bogged down in heaviness and misery.

You need the incentive to get out of the hell to cause you to release. But now that you've moved up, that should be past history. The reason for releasing should be to go free.

The highest feeling, the highest state you'll ever get is total freedom. Do you believe that? Okay, so why don't you go all out for the highest state and go free?

Because you're holding on to the heavy state, which equals ego. Ego is the cause of all misery. Ego is the manner in which we separate from the all of the universe, from the oneness of the universe.

Ego must go if you're going to identify with the oneness of you. Ego is a compilation of all the agflat. You start from being the all to putting a fence around you called I, Lester, I, your name.

By setting up a mind, which is only the sum total of your thoughts, feelings, and expanding it outward more and more with more thoughts and more feelings. And the more you do that, the more you're moving away from I, my being. To I, being Lester, with a mind that's almost unlimited.

And therefore, we can move away from the oneness to the extreme. And this is what we have done. But the reason why you're not going free quickly is you're releasing the feel good.

And that causes you to stop when that goal is accomplished. Whereas if you were releasing to go free, you wouldn't stop. You would bless every opportunity that would come your way to gain an additional piece of freedom.

Every down would be a wonderful opportunity to you. Every down is a marvelous opportunity to release and go up. You're not falling into the later steps of the six steps because you're missing the number one thing, wanting to go free.

And replacing it with wanting to satisfy the ego. The I personality sense. Chasing after the high state externally in the world.

Where for each ounce of pleasure you take, you get pounds and pounds and pounded with pain. This is so obvious if you just look at it. The things that you thought were most pleasurable in life have given you the agonies, the greatest agonies.

Basically the opposite sex. As you move up, your sex desires should be released. And you reach a place where there is no sex.

There is no male, female. You look at souls without a tag, male or female. But every desire is an extreme bondage.

Every desire is saying, I lack that. The all lacks nothing. The all is everything.

The oneness includes every last atom. And so you've pulled yourself away into a little personality. And are trying to keep that personality surviving.

And that's more important to you than taking this tremendous high state which is yours by nature, which is inherent, which you cannot change. But you can look away from it and assume this little ego body mind. You're not looking to go free.

And that's why a whole gang of you are not all the way by now. You're looking to satisfy this body mind, thinking therein lies your welfare. And every day it's proven to you that your welfare does not lie there.

You never win. For each ounce of happiness you take via the body mind, you get hit with so much pain. Every thought has a certain amount of pain to it.

Why? It pulls your attention away from your beingness. When your mind is quiet, you're in the most wonderful place there is.

But every time you're brought into it, it's a disturbance of the inherent natural total peace, equanimity, tranquility. That is natural. But again, the reason why you're not establishing that tremendous state is you're looking for it where it isn't.

You don't want freedom. You want that terrible game of playing ego and having moments of pleasure with long periods of pain. So I'm suggesting that you wake up to this fact.

Release when you're high. That ought to be put down in your notes with big caps. Release when high.

Go high to release. Everyone has exactly what he or she wants in the sum total of our wanting. Mine's only creative.

When you want freedom, you're going to get it quickly. And I say months. Because it'll be your number one priority.

And regardless of what's going on in your life, you'll keep releasing. All that suppressed energy is trying to push up and out. And you're trying to hold it down.

Stop holding it down and every bit of it would leak out. It would push right out. Holding it down is holding on to the ego programs.

You've got to recognize that first you want to be a limited ego. Then you've got to accept that that isn't it. Just by looking at your life.

It's been miserable for millions of years. We all think we're so smart and boy are we

dumb. But for an infinite being to live in the extreme limitations that we do.

How smart is that? But that smartness that we feel and think we are is subconsciously knowing our beingness. And the dumbness is forgetting that.

That it is our beingness. That is omniscient and smart. So we must get to the place where we identify all the time with our beingness.

And when you do that you see the mind-body world as an out projection of your mind. That you set up and so what will be your attitude. And good and bad are exactly alike in that projected movie.

It's a projection. That's the thing you've got to get to know. What's the difference whether it's black or white, good or bad, hot or cold.

It is a projection out there. An imagination, an imaging in my mind. A thing that I set up.

I am not that, I am my beingness. When you identify with your beingness the mind matters not. Because you know it for what it is.

When you identify with your beingness the mind and all its garbage matters not. Because you know the mind for what it is. Because the sense of ego contains all likes, dislikes, all thoughts.

You must get your attention off it and put it on your beingness which is there all the time. Is there any time when you are not? No.

This infinite beingness that you are is there all the time. Identify with it. Hold my mind is not it.

My body is not it. My mind and body are out projections from it. Identify with your beingness.

Release when you are high. The higher we are, the closer we are to our beingness. Highness, quietness, equate.

When you go high, you got the energy up here. Here you have the least energy. Anapathy you have thrown in the towel.

Up here you have got the highest energy. So move up into this area and then dig for the fear of dying. Down here you are drowning in it and you cannot let go.

Up here you can confront the fear of dying and when you get that out mostly you can clean out the remaining relatively easily. Aim to go up here to release from. If I would have said these things to you some time ago, it would have been meaningless.

Because you are so drowning in your ag-flat, you just can't see straight. The only thing

you see is the ag-flat. But every one of us has moved up into this area, knows what it's like.

Can put ourselves there and then dig down deep and confront the fear of dying, the insecurity, the fear of living. And by so doing you'll get rid of all fear. Fear is not natural.

What does an eternal being have to fear? About dying especially. So from here on, make it a point to get up here.

Feel high and then dig for the fear of dying and release it. Your point of focus shifts from body-mind just onto beingness only. You stop thinking about whether this chemical or that chemical is going to do this or that to me.

You don't think, am I going to get approval or control? No matter what anyone says to us, it does not hurt us. Because we are infinite beingness.

How can what someone says interfere with that? They cannot. And so you move toward the imperturbable state.

And I know of no better yardstick of checking where you are at now by the degree to which you can be bothered. Move to that place where no one and no thing can bother you anymore. And remember the ego is the mind-body.

And the mind has to be quieted and then you identify only with your beingness. And that's the ultimate state. And that's what I wanted to say to you today.

Get out of the pits, go up here, complete the job. It only takes months or less. If step one is in there, wanting freedom more than you want the ego nonsense, the other steps fall into line.

And you get down to step six where it's a delight all the time. Because you just go higher and higher and higher and higher until you can't go higher anymore. There's no place to go.

You're all over the universe, you're infinite. And that's simply all the time identifying with your beingness. I am this.

Then you'll see the whole truth that there is. There's nothing but I, my beingness. Everything else was an imagination, an illusion.

So I say, go for it. Keep it in mind, go high and release. Of course, if you're down, release to go high so you can release more deeply.

Don't stay there, move on from there to higher. You're right. Most of us have been using it to escape the misery.

I'm saying don't stop. Go higher until you can't, there's nowhere to go anymore. You're all over the universe.

Use the highness to release. You have been using releasing to feel good, that's it, and you stop. You're ridding yourself of millions of years of accumulation, but it can be done in months.

How do I know? I did it back in 52, not knowing what you know. Had I known the method, instead of taking three months, I really believed it would have taken one month.

Because the first month I just released on approval, love. And then I was spending the second month releasing on wanting control, change. And then the last month, these are approximately three months.

I saw the fear of dying and I worked on that. So I was really going one at a time. Approval, control, security.

The aversions to the world are difficult to see. Your attachments are obvious and you're chasing them all the time. But the aversions you push out of the way.

So when you go for a goal, up come the antis. Oh, I'm afraid I can't and all that stuff. So it's a gimmick for getting up the aversions to the world.

Getting them up into sight so you can let them go. If you don't get a thing into consciousness, you cannot see it. Or handle it.

So achieving in the world is a way of getting up the negative. The only reason why the world doesn't serve you with affluence and abundance of everything, is you have thoughts to the contrary. And they're suppressed.

Moving to get things in the world, the contrary feelings come up when you release them. Because if you cannot be successful, you're holding on to programs that hold you down and you don't see them. That which you don't like, don't want to see, don't want to be.

You want to avert it. That which you want to avert. And the opposite side is attachment.

That which you want to hold on to. Those are two big words, attachments and aversions. They keep us bound.

If you are the all, how can you have an attachment or an aversion? There's nothing apart from you. And you end up with the feeling the universe is mine.

From infinity to infinity. The universe is mine.

[Speaker 8] (1:00:10 - 1:00:13)

And it is. Ha ha.

[Speaker 1] (1:00:18 - 1:13:44)

The number one program on a chart is separateness. The very first program we put in is wanting to be separate from the one, from the oneness. The oneness is our beingness.

It's omnipresent. Right now, your beingness is everywhere present. We start cutting ourselves off from it by saying, I'm going to be separate from it and we put a circle around ourselves to encase our beingness.

Into a thing called mind-body. Our beingness sets up a mind which imagines it's a body. So everything you do and will keep on doing until you reach freedom is to undo that feeling of separateness.

On the chain of separateness comes mind, body, and everything to do with the body. Other bodies, mama, papa, children, husband, wife. It gets more and more involved as you move out from the top state of oneness, of beingness.

But this beingness that you are is always there. There's nothing more intimate than this infinite beingness that you are. When you say I, that's it.

When you add on to it, that isn't it. That's what you need to let go of. You just say I, I, I from here on, you'll be there.

But the moment you add something on to it, I am this body or I am this mind or I, I am, that's not it. You're separating, you're imaging in your mind more than the oneness. And the more you image, the further away you are from that top state of just being.

Because you're being the body, you're being the mind, you're being the husband, you're being the wife, you're being the child, you're being the friend. And you're, in being the body, you're being involved in everything to survive, keep that body surviving. But there's one thing you can't let go of, that's the word being.

That's the part of you that has no limitation. That's the part of you that you're looking for in every last act you do. You're unhappy because you're not just being.

Unhappiness is just moving away from beingness. So the more you try to be a body, the greater your unhappiness. There is no misery in life when we let go of identifying with the body and just to identify with our beingness.

Are you? Sure you are, that's it, period, nothing else, that's it. You see the kiss theory?

It's so simple. How do you get rid of all the obstacles? Ag flap, that's all it is.

These programs put into the banks of the mind, keep operating until we release them. You get these programs out of the mind, the mind goes quiet, and your beingness is so loud you cannot help but be self-obvious to yourself as to what you are. Truth, reality is

that which never changes, and there's only one thing that never changes, the reality, the truth, our beingness.

So we start from our beingness, we create a mind. The mind reflects all the parts, the mind creates all matter, and when you get involved in matter, everything matters, and you're just plagued by a bunch of nonsense. So we need to start going back up the chart, ridding ourselves of all these unconscious deep programs, ag flap and so forth.

I'm back at the point that I started with when I first spoke to you. Identify where you are, where you're going, what it is that needs to be done to get there. Does an infinite being have to work for a living?

Do the free ones have jobs? Hmm. Let go of the importance of work.

Of course you've got to do that which you have to do, otherwise your program says, I will die. You need this carcass to plague you until you get back up to the top. The only purpose for being in this world is to discover our freedom.

The only purpose to come here is to get rid of all the limitations. And where are the limitations? In the mind, I'm afraid I can't, I'm guilty, I don't deserve it, I'm angry, I'm apathy, apathy, da, da, da, da, da.

The whole purpose of being here is to rid ourselves of all these mentations that are deeply programmed and are the accumulation of many, many millions of years, millions of lifetimes. And yet, when you release at the bottom line, you can go free in a matter of months. Getting it constant gets you there.

The momentum, like you're into now, you're able to release, as you release you get high. From the high place you can reach down deep and pull up the fear of dying. When you're free of that fear of dying, there'll be a much stronger agony, the feeling of separation.

But because you've released so much when you've let go of the fear of dying, you can handle it. And you throw out the feeling of separation and you're there for the capital T. Now, you must take responsibility to rid yourself of that which you have accumulated over the millions of years.

If you don't take responsibility, you have programmed in those things and you're saying, I've got no responsibility, I have nothing to do with it, so it remains. It's so important for you to take responsibility. And when something bad happens, say, gee, look what I did, caused that smash-up.

It takes an ability to do that. But if you take credit for the things you create that you don't like, it keeps you in the driver's seat. It keeps you in control.

And as we know, control is not a bad word, not a bad thing, the want of it is. When we're

free, we're in total control of the universe by mere effortless thought. When you're free, your mind is quiet.

There are no thoughts there. So any thought you put in the mind is so concentrated, it happens like that. Your mind is plagued with probably tens of thousands of thoughts right now, all tied into the Ag Flap.

So when your mind goes quiet, it's concentrated, and any mere thought happens immediately. It's such an effortless thought. That word effort is a good word to judge yourself by, check yourself by.

To the degree you have no effort in life, to that degree you are free. You don't realize how ridiculous you look, scratching for a living. It's such a, well, I won't say, but, you must get to the place where you master the world.

Because if you're not winning, if you're not a winner, you have anti-programs. I can't be a winner. You must become a winner.

You must achieve your goals, so that you can bring up the anti-winning, the anti-goals, and rid yourself of them. The aversions to the world are stronger and far more subtle than the attachments. So when you go to be a winner, when you go for goals, upcoming goals, they become your aversions, and you need to become a winner just to get the garbage up and out.

Your aversions are stronger and more subtle than your attachments. Your attachments are obvious. I want this, and I want that, and I want money, and I want beauty, and those are obvious.

But the fact you don't, the things you don't want, you don't look at. And that develops resistance, suppression, and resistance. So goals are very important on your way to becoming a winner.

[Speaker 5] (1:13:47 - 1:13:51)

I hate to bother someone in bliss over there, Mr. Arona.

[Speaker 1] (1:13:52 - 1:15:48)

Do you still run your goal charts? Are you in as good a position as you used to be when you were running them? What you're doing is, you're right up on releasing the blocks to being a winner.

You've got to be a total winner in life. Think and have it happen. If I remember right, you wrote a goal for an important part, important part in a Broadway show, correct me if I'm wrong, and I saw you in a terrific part, really fighting your way through.

What was the name of it? Knockout. And you were a knockout in it.

I think during that time, didn't you write a goal to get an important part in a Hollywood movie? Didn't you get a part in Cruising? And during that time, didn't you write another goal, six figures, to make six figures?

And you got it? And then your goal was to buy everything I wanted, sports car, home, Manhattan, da-da-da-da-da-da, and you got it. Then what happened?

I didn't need any goal charts. I got a cigar in my mouth. I'm a big shot.

I'm not picking on you. That was the time when you could have really made a big forward spurt. And I advised, why don't you join us?

You didn't want to. You were above the Sedona graduates at that time, remember? It was pride.

But the important thing, you stopped making goals.

[Speaker 5] (1:15:48 - 1:16:14)

Stopped staying focused. It got general. And the other thing that I did was that when I stopped working, I forgot how I did what it was that I did.

And I put limitations on what I wanted, rather than accepting it from wherever it came. I just kind of, I put limitations on it, rather than open it up.

[Speaker 1] (1:16:14 - 2:20:07)

The word is, I stopped. That's all. You stopped.

You take the six steps. There's no stopping in the six steps. You said to me, oh, Lester, I got it.

I'm just releasing constantly. And you were as giddy as could be. Remember?

You were into step six. Nothing knocked you down. It just kept moving up.

Had you stayed right there, you would have been totally free. And a month or so after you spoke to me that time, but you stopped. You wanted things of the world at that moment.

You forgot it was your inner happiness that was so great. Not the things of the world. Because when you got one Broadway show, that wasn't good enough.

You got two movie, that wasn't good enough. You got three six figures, that wasn't good enough. It's all right.

Keep on winning. But get to the place where you can think and have things happen. Try to transcend having to work for a living.

That's for slaves. That's not for free people. I'm sure most of you have created things.

The mere thoughts of them. Now, if you can do it for one thing, do it for everything. It comes in a yes, but.

And that yes, but is the remaining Agflat. So use your goal charts. Get rid of the Agflat.

And move into the state of just being your beingness. You move around, you might have a silly smile on your face, but you can learn how to wipe that off. You won't disappear.

The only thing that changes is I am me. That body is a creation of my mind. The mind is something I set up.

I am whole, complete, eternal in my beingness. And the body becomes of little importance. Once you recognize you created it mentally.

And that you have used it to help sink yourself down into limitations of the body. I guess what I'm saying is don't get frightened at over going free. All your programs were put in as pro-survival.

Every bit of them is anti-survival. Feed that to that mind of yours. Every bit of every program which was put in as pro-survival is anti-survival.

This ought to help you let go of the fear, I will die if I go free. You're there right now, but what stopped you is what I was talking about. Fear of losing what you have now.

You never lose, you never give up anything as you get freer. You take on more and more and more. Correction, you lose your miserable toys, your miseries.

But when you go free, you'll walk around in a body. You'll eat, you'll talk, and you don't have to die. You can keep the body going indefinitely.

So let go of the fears, if I go free I will die. I think this is probably the number one hold back for all of us. I will die if I go free.

These feelings are going to keep me surviving. They are my protection. I'll get angry and I'll swing at them.

I'll get courageous and wipe them out. Look into your feelings. Examine them.

Identify exactly what they are. They are pro-survival, but actually, in effect, anti-survival. We all have that feeling, I will die if I go free.

All you die to is the miseries. You take the great ones. Did Buddha disappear when he

got free?

I think he went back to being a prince or king, did he not? Did Jesus die? Yeah, but he used it to prove immortality.

He came back in three days and he's still around. So is Buddha. Yogananda was a free one.

Look what he did. He came over from India and set up a huge organization. Ran it all by himself.

And when he left in 52, I met his disciples, I think it was 54. They were still totally bewildered, not knowing what to do, because Yogananda did everything in the organization. They were paralyzed for several years, because he was doing everything.

Now, he was a free one. Look what he did. He had three gorgeous properties, set them up.

Had tens of thousands of followers. It's an interesting story on his body. I met his disciples, two different ones told me about it.

He had sick feet. He couldn't stand on them, they hurt. And one day he had to give a talk at their headquarters out in the open.

Probably a thousand or a few thousand people there. They carried him into the car, he couldn't walk. When he got there, the people were there.

And when they got ready to carry him out, he said, Oh no, not in front of people. He got out of the car on his own, and he walked up to the platform. Marina Lini is the name of the sister who told me about it.

She said, she looked at him and she noticed his feet were not touching the ground, because they hurt. He levitated up to the platform. No one knew it.

Except she and the disciples around him who had to carry him into the car. Now I tell you that to not try to judge a free one by what he's doing. You pick on, well, someone said I took some vitamins.

Well, wonderful. What's wrong with vitamins? I sleep, I eat.

So what? The question is, do I have to? And the only reason why the great ones live like we do, is because we can't comprehend them if they don't.

They come down into our limitations, so they can't comprehend us. They can't communicate with us. But like Yogananda, he had sick feet and he had to walk.

He didn't want to show it to the public, so he levitated. But I think the real reason why

most of the masters are quite sick at times. Vivekananda all his life had a terrible body, excruciating pains.

They do it as a reminder to them that they are not that body. Because they don't suffer the body, no matter how much it hurts. They'll laugh, the body's hurting.

It doesn't bother them. They don't identify with it. They identify with their beingness.

Beingness cannot hurt. You can do the same thing. But try to get rid of, I will die if I go free.

That's what Michael went through, right, Michael? You lose everything. Everything's gone.

It isn't. When you're free for the mere thought, you can have anything. Sometimes you could have a hundred bodies and talk to a hundred different people at the same time, because there are no limitations.

And if you read the Autobiography, you'll see that there are no limitations. In the Autobiography of a Yogi, several of the masters, after they died, came back, Yukteswar was one of them, he spoke to four people at ten o'clock the next morning in a physical body at the same time. There are no limitations when we are free.

I'm trying to propagandize you into letting go of fear of dying. Of the fact that if I go free, I'm finished. It's just the opposite.

You've got to watch that tricky mind of yours. It keeps you down in the dumps. You shouldn't have to work for a living.

You're an infinite being. There are other worlds where people never curse in a work for a living. Nature supplies an overabundance of everything for the mere thought of it.

In fact, as I said last time, there's nothing out there but the outpicturing of your mind. If you picture slavery, you're a slave. If you picture freedom, everything comes to you without effort.

Stop wasting time on the body. It creates karma, and karma is a harmer. You can never rid yourself of karma because to every act there's an opposite and equal act.

That's the first law in physics, but it applies to us. As you're trying to work out karma, you're creating karma for the future. It's impossible to work out karma, but what you can do is transcend it.

See what you are, and there is no karma. More specifically, karma is programs, and basic programs are feelings, and the most basic program is a feeling of separation. Well, I got back to New York in the lowest and worst state I had ever been in my entire life, and with

time on my hand, and totally frustrated, no way out anymore, incapable of getting the answer.

I cried out for the answer, and I couldn't get it, and it broke my heart in the form of a heart attack. After the heart attack, I was told not to take a step unless I absolutely had to, because there was a possibility that I'd drop dead at any moment. Of course, this was a terrible, shocking thing, having been so active all my life, and suddenly being told that I cannot be active anymore.

It's a horrible thing, and also that intense fear of dying overwhelmed me, that I might drop dead any minute, and this stayed with me for days, a real horrible, low-spinning period there, being in an intense grip of fear of dying, of being a cripple for the rest of my life, and that I wouldn't be able to be active. How could I take care of me, and all that, and after several days of that, I said, well, one thing I can do is, still alive, try to get out of it somehow. Maybe there's a way out, and with the extreme desperation of wanting out, not wanting to die, I began to question, what the hell is it all about?

I began to review, what is life? I must start from scratch. I must put all this aside, and I began to look, see.

What am I? What is this world? What's my relationship to it?

What do I want from it? Happiness. What is happiness?

Being loved. Then I thought of all these girls who wanted to marry me, these beautiful, charming, intellectual girls, and that right now, I have not only these girls, not only girls wanting to marry me, but I do have the esteem of my friends, and yet I'm miserable. The closest thing I sensed as a way to happiness was love, so I began reviewing and reliving my past love affairs, looking at the points where the happiness, the little happiness that I had, were, and all of a sudden, I got an inkling that it was when I was loving them that I had the highest feeling.

I began to dissect and pull up, pull up and dissect all my high moments of loving. I remembered one evening, beautiful, balmy evening in the mountains when I was camping in Virginia. We were both lying on the grass, both looking up at the sky, and I had my arm around her under her head, and the nirvana, the perfection, the height of happiness was right there, and I was feeling how great is love for Virginia, and how wonderful is knowing all this nature, how perfect of setting, and I saw that it was my loving her that was the cause of this happiness, and so I immediately turned to the other side.

Well, when she loved me, it was great, and I sensed it was not as great as what I just discovered, and I remember the moments when, publicly, this beautiful, charming girl told the public that she approves of Lester, she loves Lester, and I could feel that nice

feeling of approval, but it was not a lasting feeling, it was just for that moment, and in order to get that feeling, she had to continue saying that, and at this momentary ego approval, it was not as great as that former feeling of loving her, because as long as I was loving her, I was feeling so happy, but when she loved me, it was only moments of approval that gave me the happiness that it did. And when I saw that it was not being loved that was making me happy, I went into it further, and I knew it was connected with that kind of thing, the happiness that I was having, and I kept digging into it, and I discovered that I was loving when I was feeling good, or that when I was loving, I felt good, and pull up other incidents to prove to me that this was so, and I saw it, that when I was loving, I was happy. Oh, when I saw that my happiness was determined by my capacity to love, I said, wow, I've got a handle on this thing, I got my hand onto the chain of happiness, onto a link of it, and I pulled out one or two or three links, and I decided I'm going to pull on that chain until I get the whole thing out, get the entire chain, and I kept reviewing incidents from the past, and where I saw that I was not loving, I would change that feeling to loving that person. Instead of wanting them to do something for me, I would change it from my wanting to do something for them.

Things like that I did. It was the first inkling I had as to what brings about happiness, and it was a tremendous thing because I hadn't had happiness, and I said, gee, if this is the key to happiness, I've got the greatest, and even the hopes of getting more and more of happiness was a tremendous thing at the time, because this is what I thought was the number one thing that I wanted, happiness. Unfortunately, most people are like I was.

Most people want love and never feel as though they have it, only because in order to feel love, you must love. This is a tremendous door opener to happiness, and as I said, unfortunately, most people don't see it, and even when they hear it, don't try to test it out to see whether it is so. If they would try it out, they would discover that their happiness depends upon their loving, that the more they love, the happier they are.

Period. Love. What the world needs now is lovely love.

You see, these kids are saying, if you love me, you do it my way. That's the trouble with the world. But what I saw was the more I loved, the happier I was.

That's how I discovered it equates. Later on, when I began to move into people again, I used that to further develop my love. Having discovered that I was getting happier and happier, I wanted all of it that I could get.

I wanted the ultimate happiness. So, when I mixed with people again and again, when they did things that I didn't like, and within me was a feeling of non-love, I immediately would change that attitude to one of loving them, even though they were opposing me. Until I got to the point where, no matter how much I was being opposed, no matter how much they defiled me and tried to rend me asunder, I could maintain a feeling of love for them.

My extreme heaviness was becoming less. I felt myself becoming lighter, in fact, happier. There was a certain greater freedom I felt.

It was an easier concentration of my mind because of it. And I began to look better at my mind. What is my mind?

What is intelligence? And suddenly a picture flashed of an amusement park bumper car entertainment thing, where all the cars got their energy from a screen wire above. And this screen wire symbolized all intelligence, all energy.

That each driver of the car was taking the amount of energy and intelligence that he wanted from that wire, but steering his car blindly because he was bumping into other cars, and bumping and bumping. And that if I chose to, I could take more and more of that overall intelligence. And so I dug at that.

I began to examine thinking and its relationship to what was happening. It was revealed that what was happening had a thought behind it at some time prior, and that I never before related the two because of the element of time between the thought and the happening. But I did discover that all that was happening to me did have a thought in that direction at some time prior.

And then all of a sudden I realized that everything that was happening to me had a thought of it before it happened. And that if I could grab a hold of this, I could consciously determine everything that was happening to me. And above all, I was responsible for everything that had happened to me, formally thinking that the world was abusing me.

And I saw that my whole past life and a tremendous effort to make money, and in the end failing, was due only to my thinking, that I was seeking happiness, and I was seeking it and making money. And whenever the business started to make money, I began to lose interest, because the money did not bring me the happiness I was wanting. And because it didn't, and I lost interest, the thing collapsed.

And I had always blamed others and other things for the business collapsing. And here it was simply my subconsciously knowing that this is not the happiness thing that caused me to lose interest in it, that caused the business to collapse. When I lost the planning mill and everything, I remembered that when I closed it down, there was a feeling, oh, this tremendous effort, I hope I never go through this again.

It was such an extreme effort to make that business pay with the extreme odds against it. It just took all my effort, energy, and time right around the clock to get it going under such heavy, difficult obstacles. So when it collapsed, I had the thought, gee, I hope I never come back to this.

But when I did come back in several months, and found every building stiffed, every

piece of equipment gone, I said, oh, those son-of-a-guns, they did it to me. But they'll suffer for it, because this was the only industry in that small town of Magdalena. Ha ha ha, how stupid they are.

They undid the possibility of this thing ever starting up again. I ran away with a little satisfaction in that. But I did think that they did it to me, that the market did it to me, that others were the cause for it.

Until this realization that it wasn't money making that I wanted, it was happiness. And that when the money was coming in, the happiness was not there. Oh, this was a tremendous piece of freedom, to think that I am not the victim of this world, that it lies within my power to arrange the world the way I want it to be.

That rather than being an effect of it, I can now be a cause over it, arrange it the way I would like it to be. And that was a tremendous realization, a tremendous feeling of freedom, a realization that money did not give me happiness, and money did not give it to me. Had me thinking and looking at others, and I saw how all my friends and all the rich men, when they made the money, they never stopped and relaxed to enjoy it.

But they began to drive themselves more and more to get more and more of it, that what they had couldn't satisfy them. And here they are going after more of it. It made no sense.

There's no happiness in getting money. I saw the world madly in the wrong direction. So my need and want to make this money was let go of.

I also saw that the more we had of things, the bigger my business was, the more responsibility I had, and the more it had me, day and night, right around the clock, the problems of business I would take to bed with me. And I would wake up in the morning with them, and even carry them through the night in their dreams. I realized that I didn't have these big operations, that they had me.

Discovering that my happiness equated to my loving, discovering that my thinking was the cause of things happening to me in my life, gave me more and more freedom. Freedom from unconscious compulsions that I had to work, I had to make money, I had to have girls. Freedom in a feeling that I am now able to determine my destiny.

I am now able to control my world. I am now able to arrange my environment to suit me. Enlightened my internal burden so strongly that I felt there was no need that I had to do anything.

Plus, this happiness was so great. It was a new experience for me. I was experiencing a joy that I never knew existed, never dreamed could be so great.

Now that this is so great, I'm not going to let go of this until I carry it all the way. I had no

idea how far it could go. I had no idea how joyous a person could be.

So I began digging further on how to extend this joy. I further began changing my attitudes on love. I would imagine the girl that I wanted most marrying my friend or the boy I would want her to marry least, and then enjoy their enjoying each other.

To me, this would be the extreme in loving. And if I could achieve it, it would give me more of this wonderful thing that I was discovering. And so I worked on it.

And I took a particular fellow, at that time a girl. I took a particular fellow and a particular girl. And I wouldn't let go until I could really feel the joy of their enjoying each other.

Then I knew I had it, or almost had it. Then later on, I had further tests of this in talking to people who were opposing me no end. And I was trying to help them.

And I would consciously feel the greatest of love for them when they were attacking me. And it was so wonderful. I would, without any thought, thank them so profusely for having given me the opportunity of talking with them.

And it threw them into a dither and question. But I really felt that. I thanked them from the bottom of my heart for having given me the opportunity of loving them.

And they were making it as difficult as they possibly could. I didn't express that to them. I just thanked them profusely from the bottom of my heart for the opportunity of having been able to talk with them.

Then I knew I had it. It was the love of a Christ. Contemplating the source of intelligence and energy, I discovered that it too was available in unlimited amounts.

And that it came simply by my freeing myself from all these former compulsions, inhibitions, entanglements, hang-ups, that I didn't have to do anything. I didn't have to be subject to anything. Seeing this allowed this power that was right behind my mind to flow through like it was never flowing through before.

I saw that I had dammed up this energy, this power. And all I had to do was pry loose the logs of the dam. And that's what I was doing.

I'm discovering these things. I was removing a log and allowing this infinite flow. Just like a water dam would flow if you just pulled the logs out one by one.

And the more logs you pull out, the greater the flow. And that was all I needed to do was to remove these logs and let the infinite power and energy flow. And there were times when I get this realization of what I am that would put so much energy into me.

I would just jump up in the air from my chair. I would go right straight out the front door. I would start walking and walking and walking for hours at a time.

And sometimes for days at a time. I just felt as my body could not contain it. But I had to walk or run some of it off.

I remember walking the streets of New York City three hours in the morning sometimes. Just walking at a very good pace. Not being able to do anything otherwise.

I had to expend some of that energy. It was so tremendous. And as I said, I would not stop until I could see the end of the line on this happiness.

I would go higher and higher and higher and say, oh my gosh, there can be nothing higher than this. But I would try and I would go higher. I said, oh, there can't be anything higher than this.

But I would try and go higher and say, oh, there can't be anything happier than this until I realize that there is no limit to it. I would get incapacitated. I could look at my body and I couldn't move it.

I was so tough, heavy with ecstasy and joy. I was actually incapacitated. I would do this for hours going higher and higher.

And then I would have to work for hours to keep coming down and down and down until I could start being the body again in order to operate it. I saw the source of all this energy, of all this intelligence, was a characteristic, was basically harmonious. That harmony was the rule of the universe.

And that's why the planets were not colliding. That's why the sun rose every day. And that's why everything went.

And on discovering this harmony, it fell in on me. I would go out into the streets. People would look at me, smile and say hello.

When I'd want to park my car, people from the sidewalk, two, three at a time sometimes, would get off the sidewalk and help direct me into a tight parking spot. Policemen, taxi cab drivers would give me their parking spot when I couldn't find one. Everything was falling into line for me at that time.

I don't think I ought to say this, I never would meet a red light. That's the extreme. You drive from New York City and not meet a red light.

I began imaging things that I wanted, small things, and they came very quickly. Then I realized the only thing that stopped me from getting something big was I just didn't dare to think big. So I asked myself, what's the biggest thing I can think of in the way of things?

And I said, gee, a Cadillac with a specially built body. So I pictured a Cadillac with a specially built body, and I saw myself riding in it, and it was mine, and I dropped it. In

about two weeks, an acquaintance came to me and said, Lester, I just bought you the most beautiful Cadillac.

They described it, it was the color I had in mind, everything just like I had seen it. He said, a friend of mine bought it, got a specially built body, but he doesn't want it, and I got it for only four thousand dollars. He said that, I looked at him, I didn't have the money.

He said, oh, don't worry about the money. He says, I'll pay for it. However, overnight, I thought about it.

I had just gotten rid of my car, it was a nuisance in New York City. It was far cheaper to go by taxi, and far, far more convenient than it was to own your own car. So I had given up my car, and I said, this car will be just a nuisance like the one I had before.

And also, I did not want to be in a position where I would be the envy of man. And thirdly, I said to myself, well, if I've done it now, I can do it at any time I want. And so the next day, I refused it and turned it down.

And I tested it again and again. Of course, before the Cadillac, I tested on small things, and I discovered it worked. And I realized I was limiting myself.

And that's what caused me to think, well, what's the greatest thing I can think of? A Cadillac, especially the body. And I let go of the limitation, and I visualized that as being mine.

And it came to me. Then I dared even further. It was cold, and I wanted a short vacation of two weeks in warm country.

And Los Angeles was furthest away from New York City, further in Florida. So I said, well, I'm having a vacation in Los Angeles over the Christmas and New Year holidays. In full confidence that everything is A-OK and taken care of, I walked out of the house.

I immediately bumped into a man I hadn't seen for many, many years. He said, hey, Lester, I've been looking for you. Remember that money I owed you?

I've been wanting to pay you. I didn't know what happened to you. And he paid me enough money to buy me a round-trip TWA ticket to Los Angeles, which I did, and immediately left.

When I got to Los Angeles, it occurred to me to call an old friend who said, oh, I'm so happy you called, Lester. We just got a new apartment. We have an extra room, and you must stay with us.

Where are you? They picked me up. The next morning, I was in the kitchen thinking, gee, here I am in Los Angeles without a car.

It's like being without your legs. And I said, well, that's taken care of, and I dropped it. The next thought came to call Burrow, an old friend that I had driven some years earlier from New York to Los Angeles.

He called Burrow, and he said, I've been thinking of you, Lester. Where are you? I want to see you.

I'm coming right over. And he was over to see me in a matter of 15 minutes. We're having coffee over the kitchen table.

And without my asking, he keeps his hands in his pocket, takes his keys out, throws it to me over the table, and says, you've got my car as long as you stay here. I have no need for it. I'm living near the studio, and I walk to work.

I said, thank you. So I had everything I needed by that time. And after all about 10 days, I got the feeling, well, I want to go back to New York.

It was about January the 3rd. I called up TWA, and they said, oh, I'm sorry. You have no reservations for 30 days.

All taken up, and we can't even put you on a waiting list, because the waiting lists are 30 or more people. I said, thank you, and I hung up, and I said, well, who needs a reservation? And you feel like going, go.

The next morning, I woke up, and I asked myself, do you want to go? He says, yeah, I think I want to go. OK, pack your bags and go.

I packed my bags. I got down to the airport about 10 o'clock. I asked where the planes depart for New York.

Went to the gate, and the man was loading a plane for New York. And I said, are there any nine shows? He said, oh, yes, there is one, but wait until I load everyone.

Just stand here. While he was loading, a woman asked the same question. He said, I don't know, madam, but if you stand behind this man, we'll find out.

He put her behind me. He loaded the plane, walked right toward me, put his hand around me, took this woman by the arm, and put her on the plane. As far as I was concerned, everything was 100% OK.

He came back to me, and his jaw dropped, his mouth opened when he realized what he had done. So I had to calm him down instead of him calming me down. And when I calmed him down, I said, well, when's your next plane?

He says, oh, in about an hour. Oh, there it is coming in right now. Well, he put me on that plane, which got me to New York two hours earlier than when he took me off, and it was

a non-stop flight.

The first one I ever had had cross-country. At that time, they all made at least one stop, and non-stop flights were new at that time. This was in Beijing, D.C., sixes and sevens, and constellations, and no jets at that time. It wasn't too easy for them to make cross-country non-stop flights. Then I remembered when I hung up and said, who needs a reservation? I said, not only that, I want my first non-stop flight cross-country.

And that was the reason for his putting me off that flight and putting me on the next one. And so I got back to New York, started out with no money, and came back with no money. One morning, about two o'clock in the morning, with hardly no traffic on the West Side Drive in New York City, I was going along about ten miles above the speed limit, which isn't bad, at two o'clock in the morning and no cars around.

And all of a sudden, from nowhere, there was a policeman behind me ordering me to drive off the ramp. I went off the ramp, and he gave me a ticket for speeding. The next day, I was going in the opposite direction of town on East Drive in the midday, and I decided to pass a car.

And as I was passing him, I went five miles an hour above the speed limit and got a ticket for it. And after the second ticket, I said, something's wrong here. What am I doing to cause this?

And I was going back to just a few days prior when I was saying to myself, I should cut out this speeding habit I have. I can't seem to do it. How can I do it?

Well, some good tickets will do it for you. At the time, it was sort of like daydreaming, and I wasn't aware of what I was doing. But when I asked what did I do to cause this, that thinking came up.

I looked at it, and I dropped it and reversed it. And the speeding tickets stopped. I had thought that what's forming I thought was so real and solid wasn't real and solid.

It was a product of my mind. And therefore, my solid concrete foundation was cracking. And I knew I had to let go of it.

It was not easy to let go of something that spent most of my life building up. That caused me to shake. I could tell that the adhesion of my stomach and duodenum was undone, because formally, from the peristalsic movements of them that were not together, I used to feel as though my whole stomach were jumping up and down.

And after this healing, I never experienced that again. And therefore, I knew that all the other things that I thought were corrected were corrected, were healed. My heart was 100% okay, because after that, I would exercise strenuously.

And nothing bothered me. I once walked out of the house, feeling fully convinced that I need no money that I'm going to eat. And as I walked along the street, I met a friend who said, Hi, Lester, started talking to me and invited me out for lunch.

There was another time I went out without money knowing I was going to eat. And I saw a five hour bill on the ground, and I picked it up and that paid for it. The reason for my proving things should be that in order to ensure myself that I wasn't kidding myself, I held on to a maxim that I only know that which I can do.

And therefore, I proved everything by doing it. Cinerama is a new thing. I decided one day I want to see it.

Tickets I didn't know at that time were impossible to get. But I knew I was going to see the picture. Walking down Broadway, I stopped into a sandwich shop right near the theater, and ordered a sandwich.

And the man asked me, Are you going to Cinerama? I said, Yes. He said, The show is going to begin in a few minutes.

I said, Oh, that's all right. He says, Well, you have your ticket, don't you? And I said, No.

He says, You never get in there. I said, Oh, I'm going to see it. I ate my sandwich.

When I got to the theater, it had already started. And I couldn't get anywhere near the window, because there must have been 60, 70 people between me and the window. However, the doorman in uniform was standing right alongside the window.

He looked at me, and motioned, What do you want? I put my finger up, One. He motioned, Okay.

He got one ticket, rolled through the crowd, gave it to me, and told me the price of it. I gave it to him, and I walked right in. I know the show had been on only for about 5-10 minutes.

I didn't miss much of it. I had my seat, and I saw a very unusual thing. You're watching a movie, and you feel as though you're right in the loop-the-loop roller coaster and things like that.

It was beautiful. It was a real interesting principle they had. So, nothing's impossible, and everything falls into line.

I didn't even have to break through the crowd to go to the window to ask, Can you give me a ticket, please? The doorman saw me, asked me what I wanted, over the heads of everybody. He was tall.

I just put my finger up, One. He got the ticket, brought it out to me, and I went right in.

No wait.

The wonderful feeling that goes with all these unusual things is not the unusualness of it, but the feeling of God in operation. When you see a God part of you, and you know that your very essence is God, that is a delightful thing. When things are happening, it's not you.

It's God as you're feeling. And this feeling of God in operation is the most wonderful of feelings. The miraculous or unusualness of it means nothing to you, but the oneness with God is the greatest of all things.

When I started my search, I was a very convinced and absolute materialist. The only thing that was real was that which you could feel and touch. My world was as solid as concrete.

My understanding of the world was as solid as concrete. And then some of these revelations came to me, that the world was just a result of my mind, that the world was an afterthought of my mind. That thinking determined all matter.

That matter had no intelligence. That our intelligence determined all matter and everything about it. But when I saw that the solidity that I formerly had was only a thought itself, when I saw that concrete foundations began to crack, 20 years of buildup began to tumble, and my body shook.

It shook so much, I just shook for days. I just shook like a nervous old person. I knew that that concrete view I had of the world was never going to be again, but it didn't drop away gracefully with ease.

For days I actually shook, until I think I shook the whole thing loose. Then my view was just the opposite of what it had been once previously. The real solid thing was not the physical world.

It was not my mind, but something which was much greater. The very essence, the very beingness of me was the reality. That it had no limits, that it was eternal.

And that all that formal thing I saw was the least of me, rather than the all of me. That the all of me was my beingness. I saw that I was responsible for everything that was happening in this universe.

That I was responsible for the least action of the farthest individual or person of being in this universe. Because my beingness was the one and only beingness that was the cause of everything. It was my beingness that did the thinking.

My beingness created the mind. My beingness created the mind, and the mind created the body. The basic source of everything is simply my beingness.

Someday you'll see it. It created this whole universe. It goes from infinity to infinity, and you create it.

You'll see it someday. See what you need when you see that.

[Speaker 8] (2:20:07 - 2:20:07)

Okay.

[Speaker 1] (2:20:09 - 2:22:13)

So the slightest thought you have for anything comes to you immediately. A harmony of living. Well, after this three-month period, I wanted to prove everything.

Knowing that I was going to try to convey this to the rest of me, the first thing I decided to do was to become a millionaire. To prove to the world that anyone can be a millionaire. Just by the conviction of it, anyone can be a millionaire.

So I went into the real estate business with no cash, and I was buying apartment houses through mortgages and loans. With no effort, these things were coming into me until I had built up 23 apartment houses, 20 to 40 units each. It fell into me so easily.

Then after I had it accumulated, then a higher thought came to me. Now drop this and walk out with just a shirt on your back. And from here on, produce everything you want at will when you want it.

And since that time, that has been operating for me. Everything I need comes to me as I need it. And that's the way life should be for everyone.

Just like it is for the sparrow. Do the birds have to work hard, struggle, and calculate and pile up in order to live?

[Speaker 8] (2:22:13 - 2:22:13)

No.

[Speaker 1] (2:22:14 - 2:38:46)

Everyone's provided for. The animals are thirsty. Do they have to have max to find out where water is?

No. Instinctively, they'll get right to it. And if God will take care of the animals and the birds, he will certainly take care of us.

There's no need to accumulate. Accumulation is obviously a sign of insecurity. Everyone's convinced that he must do what he's doing in order to survive.

And that's the only reason why he must do it. Everyone is right because I think he makes it so. Whatever I think will happen.

If I think all people's are crooked, my experience with all people will be there trying to be dishonest with me. And if I trust everyone implicitly, I know from experience I have trusted. When I was in a real estate business, one man who was known to be dishonest, I handed him six thousand dollars in cash to go buy a building.

He took the money and says, you trust me with this? He says yes. And he went through a gesture that I'm sure was most unusual for him.

He hugged me and said, you've got nothing to worry about. And he went out and he got the deal. He bought three apartment houses.

It turned out to be very profitable. And I split the profit with him. Every deal had to be a very harmonious deal.

Everyone in it had a gain. He made sure if there were a broker in it, he got his full commission. If the seller was selling it, he benefited by getting what he wanted.

The building sold. And if there was a lawyer, he got his share. Everyone benefited in every deal.

And that's the way deals, all deals should be. There's no need for anyone to suffer from a deal. Everyone should get what he wants out of it to the ultimate benefit.

Every seller wants to sell. Every buyer wants to buy. Harmony is the basic law of the universe.

Good morning. Talking about relationships, the sweetest, sweetest kiss of all kisses is the kiss of freedom. And in order to get that kiss of freedom, you must understand the word kiss.

K-I-S-S. Keep it simple, sweetheart. If you will latch on to, catch hold of, absorb, understand that simplicity is the way to understanding the ultimate, it will expedite your getting there tremendously.

Keep it simple, sweetheart. It is so simple when you discover it, only then you know it's the simplest of all simples, thyself, thy inner beingness, your is-ness, your am-ness, knowing which you will know everything besides being in the highest, most delectable state there is. And everything you're seeking externally, unconsciously is looking for this ultimate state.

And you'll never ever stop chasing it and banging yourself against the wall of the world until you discover it by stopping banging yourself against the world, going within and discovering exactly what it is that you are. But you must keep it simple to get to the

simplest of all simples, your very own self. The way to that place is so simple, all you need to do is quiet the mind.

It's your mind. You made it noisy, you can quiet it. Get that mind totally quiet and that's it.

Is that hard to understand? A quiet mind puts you in touch with the all-powerful, all-knowing being that you are. Quieting the mind does it.

Is there anyone here who cannot understand that? Mind quiet, that's it. When your mind is quiet, you're self-obvious to yourself, and you are in touch with all the power in the universe that's being within you, you are in touch with all the knowledge there is which is within you.

It comes right from your beingness, which you will not quiet your mind for one moment to see. If you would quiet your mind for just one moment, you would see this and thereafter pursue only it. So to be smart, we need this KISS theory.

You keep it simple. You're drowning it out in overcomplications and running hither thither to everywhere where it isn't. And where is it?

Right where you are. The reason why we're not going free, we're not reaching the ultimate, is we're not quieting the mind. And for hundreds and thousands of years they've been telling us what to do.

They tell you quiet the mind, but they have not given us the how-to, which is so simple. Now your mind is active 24 hours a day on guard in order that you survive. All those programs called apathy, greed, fear, lust, anger, and so forth, every one of them is a survival program.

So you're constantly on guard 24 hours a day with hundreds of thoughts, which you have very foolishly relegated to the background and you don't look at them and you say they're unconscious, taking no responsibility for them, even though you've piled them up back there. You locked them into a closet called the unconscious, disclaiming responsibility for it. Take responsibility for all this accumulated ag-flat in your subconscious mind.

Then you can start doing away with it. The mind will never, ever give you the answer. And you're looking for it via the mind.

The expression is you're trying to cross the river by grabbing hold of an alligator. It'll never take you across the river. You must start quieting that mind.

And the thing that quiets the mind is no thoughts. And what motivates all thinking? Feelings.

And all feelings superficial culminate into the heavier feelings that we call ag-flat. The ag-flat culminates into two called approval, control, which culminate into one called survival, security. When we rid ourselves of wanting approval or wanting control, we rid ourselves of all the ag-flat and the hundreds of other feelings.

They're out of the subconscious and the mind is quiet. And there we are coming from our infinite beingness, working intuitively, which is simply saying we're coming from our omniscience. That's all intuition is.

All this intellectual knowledge that we work through our mind is coming through ignorance. Ignorance of the fact that just behind the mind is omniscience. Ignorance of the fact that everything we do via the mind is limited and hurts.

Every thought has a certain amount of limitation to it and covers over the unlimited being that we are. So we need a method that will pull out the motivation of all thinking, which is called feelings, and that will quiet the mind. The mind will never quiet the mind because the mind is a mechanism of falsely looking for survival, security, approval, control.

And as long as the mind is a mechanism for that, it will never, ever give you the right answer. It will forever keep you running after the wrong answers. And you get moments of pleasure and long periods of pain.

But you must keep it simple. You are the ultimate being, omnipotent omniscient and omnipresent, acting with extreme limitation held within the mind. Push back into a closet called the unconscious and acting as though I didn't do it.

And if it comes up, we don't like it, we try to push it back in the closet. The way is simple and the way is easy. Let the feelings come up.

Get them under approval or control and let them out. Carry out the six steps of the method and it'll take you months to empty out the totality of your garbage, after which life becomes a near effortless, beautiful, harmonious, almost dream. Everything comes to us with no effort.

By just merely placing a thought in our quiet mind, it'll manifest, if not immediately, quickly. And you'll never ever stop struggling until you do that. So why not now?

Why not the next few months? Get smart. Remember the KISS theory.

As we break it down into three parts, there's this infinite I that I am, all-knowing, all-powerful, everywhere present, right now, always was, always will be. And how much of it are you living? Isn't that silly?

What it takes to get to know that is just the resolve that this is better than this. A body

with sickness, with constant attention to keep it surviving, fighting a battle that's an absolutely no-win battle. Where are all these bodies going to be a hundred years from now?

How smart are we to spend all our time surviving this body when we know it's not going to survive? Intelligence should be defined as the ability to be happy. Psychology defines it as the ability to resolve problems.

It should be the ability to be happy, the ability to be happiest. And were we intelligent, we would be the happiest. Everything we're fighting for, struggling for out there in this world is already ours.

Now we're running away from it, chasing after it where it isn't. I'm sure some of you have seen this. I think people have seen what I'm saying.

Okay, why aren't you free? Why aren't you a self-limited being?

[Speaker 7] (2:38:47 - 2:38:49)

Some more things in the world.

[Speaker 1] (2:38:49 - 2:40:17)

Right. You want these stupid things in the world which you think are going to give you this. And again and again and again and again, every day, year in and year out, it doesn't give it to you.

You never stop struggling for that which you are externally. You've got to make that U-turn. You've got to stop chasing it out there, make a U-turn right back on you, and see you the way you really are, whole, complete, omnipotent, omniscient, omnipresent.

This is what you're struggling for in your every act out there, called happiness, security, whatever. You'll never ever stop until you get to fully identifying yourself as to what you really are. This is the changeless you.

It's perfect. You cannot do a thing to it except look away from it, but you can't do a thing to it. So, get intelligent.

Get all the happiness there is in the universe. Get to the ultimate state.

[Speaker 5] (2:40:18 - 2:40:24)

Get out of the struggle and let yourself just be and be and be.

[Speaker 1] (2:40:35 - 2:44:49)

So, here we are, this infinite beingness, and we set up a mechanism called mind, which

the world thinks is so complicated. They go through college courses and get doctorates, and they don't know what it is after so many years of study. And all it is is a sum total collection of our thoughts and feelings.

The mind is a very simple thing. It's the totality of all our thoughts and feelings. You know what a thought and feeling is.

That's what mind is. And the majority of it we don't look at. It's unpleasant, so we call it unconscious.

We set up this mind, which sets up the body. The only place you can see your body or any other body is in your mind. It is nowhere else.

And the proof of that is every time you go to sleep, out goes your body and every other body. When I say, don't wake up, there's never any more bodies, but you are. If it were only possible to do that, that'd be great.

Go to sleep, dream of sleep, and don't wake up. You would become aware of the fact that you are, you're being this. So it's impossible to do it that way.

We program this thing in. And like the astronaut in 2001, he went into the computer, and that's all our mind is, is a computer, and started pulling out the banks. And those banks are apathy, grief, fear, lust, anger.

Those are all the programs. Pull them out, and you'll just be. Quiet that mind, and then you're aware of being in this state.

And remember, the mind will never quiet the mind. That's why all the ways that have been tried for thousands of years don't work. They're all trying to do it within mind.

The mind is the enemy and will not do it. We must quiet that mind by quieting the motivation of the mind called feelings. Now in all, all these feelings relative to the highest love are all non-love feelings.

That's why the world is in such a destructive direction. But the, they're acting as I started to say, all feelings relative to love are non-love feelings and are destructive. All agflap is destructive.

Remember, underneath the agflap, everyone is a Christ. Everyone is all love. And the only thing covering up this all lovingness of ours is the agflap.

But you know what? You can transcend a hydrogen bomb. You can make yourself untouchable by a hydrogen bomb.

How? The absolute conviction. The hydrogen bomb cannot touch me.

[Speaker 6] (2:44:49 - 2:44:49)

We'll do it.

[Speaker 1] (2:44:54 - 3:47:22)

You're seeing some of these things coming out in the world and things like fire walking. We've had a few classes, I think, in Sedona here where a teacher's taking people over red-hot coals barefooted. People get themselves in a nice high stake, absolutely convinced that they can do it, and they just come.

We walk over the red-hot coals. Just a thought. That's all it is.

Can anyone have a thought here? It's just a thought. But see, that goes for everything.

You can withstand a hydrogen bomb the exact same way. You see, you can override momentarily the subconscious negativity. But you need to eliminate that negativity to have that ability for all time.

Whatever you think is. This is the funny thing that's going on all the time. There's nothing out there but your thought.

Again, that's proven by going to sleep. All that out there disappears when you go to sleep. Where is it?

It's in your mind. It's your mind that says, as a character of P. L.

Lester talking to you, put your mind to sleep. I'm gone. Don't wake up.

I'm gone forever. But you'll remain like you do every morning when you come out of a deep sleep. You see how simple it is?

Keep it simple. There's nothing out there but your thought. Everything happening is your thought.

Most of what's happening is negative. Get rid of your thought. Get rid of your mental action by quieting.

Quieting the mind to where there's no thoughts unless you choose to put a thought in. It's simple and it's easy. You just make that choice.

When you want freedom, when you decide you want freedom more than you want everything else you've got in life, and I mean everything else, relationships, wherewithal, when you want freedom more than you want those things, you'll get it quickly. Also, when you see that the only reason why you want that is to have that freedom, that'll help you make that decision. You're going after that ultimate state of security the wrong way externally, and the only way you'll ever get it is inward.

And once you have that, then nothing in this universe can touch it. What you don't see is you're experiencing exactly your mental picture, your sum total thinkingness, which includes all the unconscious thinkingness, which is 95% of your thinkingness now. That's all you're experiencing is your sum total thinkingness, the conscious and the unconscious together.

But you've got to keep it simple to get to see this, and then work to undo that mind activity by ridding yourself of your feelings. And when you do that, you're in the highest state of love there is, which is the natural state. How many of you wait until you get high before you release?

How many wait or go high to release? There's your problem. And you're not doing it.

What are you doing? You're wanting to feel good, so you're waiting until you get down, and then you release to feel good. And because you only want to feel good, that one release can make you feel good, and that's it, for the time being.

Until you feel not good again, you'll release again to feel good again. And you're releasing, thereby dragging out the whole process. Now, if you would release for the purpose of wanting to go free, then it would take you months to clean out all the garbage.

But you're not releasing to go free. You're releasing to get out of the misery. It's a drawn-out process that way.

In the beginning, you have no choice. You're so bogged down in heaviness and misery, you need the incentive to get out of the hell to cause you to release. But now that you've moved up, that should be past history.

The reason for releasing should be to go free. The highest feeling, the highest state you'll ever get is total freedom. Do you believe that?

Okay, so why don't you go all out for the highest state and go free? Because you're holding on to the heavy state, which equals ego. Ego is the cause of all misery.

Ego is the manner in which we separate from the all of the universe, from the oneness of the universe. Ego must go if you're going to identify with the oneness of you. Ego is a compilation of all the ag-flat.

You start from being the all to putting a fence around you called I, Lester, I, your name. By setting up a mind, which is only the sum total of your thoughts, feelings, and expanding it outward more and more with more thoughts and more feelings. And the more you do that, the more you're moving away from I, my being.

To I being Lester, with a mind that's almost unlimited. And therefore, we can move away

from the oneness to the extreme, and this is what we have done. But the reason why you're not going free quickly is you're releasing the feel-good.

And that causes you to stop when that goal is accomplished. Whereas if you were releasing to go free, you wouldn't stop. You would bless every opportunity that would come your way to gain an additional piece of freedom.

Every down would be a wonderful opportunity to you. Every down is a marvelous opportunity to release and go up. You're not falling into the later steps of the six steps because you're missing the number one thing, wanting to go free, and replacing it with wanting to satisfy the ego, the I personality sense.

Chasing after the high state externally in the world. Where for each ounce of pleasure you take, you get pounds and pounds and pounded with pain. This is so obvious if you just look at it.

The things that you thought were most pleasurable in life have given you the agonies, the greatest agonies. Basically the opposite sex. As you move up, your sex desires should be released.

And you reach a place where there is no sex. There is no male, female. You look at souls without a tag, male or female.

But every desire is an extreme bondage. Every desire is saying, I lack that. The all lacks nothing.

The all is everything. The oneness includes every last atom. And so you've pulled yourself away into a little personality, and are trying to keep that personality surviving.

And that's more important to you than taking this tremendous high state, which is yours by nature, which is inherent, which you cannot change, but you can look away from it and assume this little ego body-mind. You're not looking to go free, and that's why a whole gang of you are not all the way by now. You're looking to satisfy this body-mind, thinking therein lies your welfare.

And every day it's proven to you that your welfare does not lie there. You never win. For each ounce of happiness you take via the body-mind, you get hit with so much pain.

Every thought has a certain amount of pain to it. Why? It pulls your attention away from your beingness.

When your mind is quiet, you're in the most wonderful place there is. But every time you're brought into it, it's a disturbance of the inherent natural total peace, equanimity, tranquility. That is natural.

But again, the reason why you're not establishing that tremendous state is you're

looking for it where it isn't. You don't want freedom. You want that terrible game of playing ego and having moments of pleasure with long periods of pain.

So I'm suggesting that you wake up to this fact. Release when you're high. That ought to be put down in your notes with big caps.

Release when high. Go high to release. Everyone has exactly what he or she wants in the sum total of our wanting.

Mine's only creative. When you want freedom, you're going to get it quickly. And I say months.

Because it'll be your number one priority. And regardless of what's going on in your life, you'll keep releasing. All that suppressed energy is trying to push up and out.

And you're trying to hold it down. Stop holding it down and every bit of it would leak out. It would push right out.

Holding it down is holding on to the ego programs. You've got to recognize that first you want to be a limited ego. Then you've got to accept that that isn't it.

Just by looking at your life. It's been miserable for millions of years. We all think we're so smart and boy are we dumb.

For an infinite being to live in the extreme limitations that we do. How smart is that? But that smartness that we feel and think we are is subconsciously knowing our beingness.

And the dumbness is forgetting that. That it is our beingness that is omniscient and smart. So we must get to the place where we identify all the time with our beingness.

And when you do that you see the mind-body world as an out-projection of your mind that you set up. And so what will be your attitude? And good and bad are exactly alike in that projected movie.

It's a projection. That's the thing you've got to get to know. What's the difference whether it's black or white, good or bad, hot or cold?

It is a projection out there, an imagination, an imaging in my mind, a thing that I set up. I am not that, I am my beingness. When you identify with your beingness the mind matters not.

Because you know it for what it is. When you identify with your beingness the mind and all its garbage matters not. Because you know the mind for what it is.

The sense of ego contains all likes, dislikes, all thoughts. You must get your attention off it and put it on your beingness which is there all the time. Is there any time when you

are not?

No. This infinite beingness that you are is there all the time. Identify with it.

Hold my mind My mind is not it. My body is not it. My mind and body are out projections from it.

Identify with your beingness. Release when you are high. The higher we are, the closer we are to our beingness.

Highness, quietness, equate. When you go high you've got the energy up here. Here you have the least energy.

In apathy you've thrown in the towel. Up here you've got the highest energy. So move up into this area and then dig for the fear of dying.

Down here you're drowning in it and you cannot let go. Up here you can confront the fear of dying. And when you get that out, mostly, you can clean out the remaining relatively easily.

Aim to go up here to release from. If I would have said these things to you some time ago, it would have been meaningless because you're so drowning in your agflat you just can't see straight. The only thing you see is the agflat.

But every one of us has moved up into this area, knows what it's like. Can put ourselves there and then dig down deep and confront the fear of dying, the insecurity, the fear of living. And by so doing you'll get rid of all fear.

Fear is not natural. What does an eternal being have to fear? About dying especially.

So from here on, make it a point to get up here. Feel high and then dig for the fear of dying and release it. Your point of focus shifts from body-mind just onto beingness only.

You stop thinking about whether this chemical or that chemical is going to do this or that to me. You don't think, am I going to get approval or control? No matter what anyone says to us, it does not hurt us because we are infinite beingness.

How can what someone says interfere with that? They cannot. And so you move toward the imperturbable state.

And I know of no better yardstick of checking where you are at now by the degree to which you can be bothered. Move to that place where no one and no thing can bother you anymore. And remember the ego is the mind-body.

And the mind has to be quieted and then you identify only with your beingness and that's the ultimate state. And that's what I wanted to say to you today. Get out of the

pits, go up here, complete the job.

It only takes months or less. If step one is in there, wanting freedom more than you want the ego nonsense, the other steps fall into line and you get down to step six where it's a delight all the time. Because you just go higher and higher and higher and higher until you can't go higher anymore.

There's no place to go. You're all over the universe, you're infinite. And that's simply all the time identifying with your beingness.

I am this. Then you'll see the whole truth that there is. There's nothing but I, my beingness.

Everything else was an imagination and illusion. So I say, go for it. Keep it in mind.

Go high and release. Of course if you're down, release to go high so you can release more deeply. Don't stay there.

Move on from there to higher. You're right. Most of us have been using it to escape the misery.

I'm saying don't stop. Go higher until you can't. There's nowhere to go anymore.

You're all over the universe. Use the highness to release. You have been using releasing to feel good.

That's it. And you stop. You're ridding yourself of millions of years of accumulation.

But it can be done in months. How do I know? I did it back in 52.

Not knowing what you know. Had I known the method, instead of taking three months, I really believe it would have taken one month. Because the first month I just released on approval love.

And then I was spending the second month releasing on wanting control change. And then the last month, these are approximate zones, I saw the fear of dying. And I worked on that.

So I was really going one at a time. Approval, control, security. The aversions to the world are difficult to see.

Your attachments are obvious, and you're chasing them all the time. But the aversions you push out of the way. So when you go for a goal, up come the antis.

Oh, I'm afraid I can't, and all that stuff. So it's a gimmick for getting up the aversions to the world. Getting them up into sight so you can let them go.

If you don't get a thing into consciousness, you cannot see it or handle it. So achieving in the world is a way of getting up the negative. The only reason why the world doesn't serve you with affluence and abundance of everything is you have thoughts to the contrary.

And they're suppressed. Moving to get things in the world, the contrary feelings come up. And you release them.

Because if you cannot be successful, you're holding on to programs that hold you down, and you don't see them. That which you don't like, don't want to see, don't want to be. You want to avert it.

That which you want to avert. And the opposite side is attachment. That which you want to hold on to.

Those are two big words, attachments and aversions. They keep us bound. If you are the all, how can you have an attachment or an aversion?

There's nothing apart from you. And you end up with the feeling, the universe is mine. From infinity to infinity, the universe is mine.

And it is. Now why do we who are more with this subject than others, why are we in a position where we don't have the joy all the time, with no sorrow? Why after having been with this subject and following the great masters, why can't we get that thing we are looking for?

What is wrong? Well, I believe if you look into it, you will discover that there's only one thing wrong. Only one thing.

Our wanting this growth is not as strong as our wanting this world, as our wanting ego approval. Therefore, I try to be as practical as can be by presenting you with methods that you can use every day to grow by. There is no moment in life that cannot be used as an opportunity for growth.

There is no moment in life that cannot be used as an opportunity for growth. Now the only growth, and I'm underlining this word only, the only growth is letting go of ego. When the ego is zero, God is all.

If we are not finding enough of God, or enough of happiness, it's only because we are holding on to our ego desires. So I think at each meeting I'll present one particular method that we can use in everyday life to help us let go of our ego. I think today I would like to say this.

As you see the world, so are you. Now I'm taking off on, as a man believeth in his heart, so is he. Which is correct.

But I say this is a much more advanced way of looking at it. As you see the world, so are you. Now every day when we get up and open our eyes we start looking at the world.

We meet people. And as we see those people so are we. It is impossible to see a fault in anyone else that we don't have in ourselves.

If the fault is not in us, it's impossible to see it out there in anyone else. It's almost the same as in order to understand Greek, you must know Greek. Anything we understand out there we know within.

So every time we see something out there that we do not like a person who is doing something that we don't like and it bothers us, it is only because that very same thing is in us. Now this is a powerful method of growth. Because most of us unfortunately see things that are wrong in this world.

When a Master looks at the world he sees nothing but perfection. We should try to get the same viewpoint. If we will hold on to just this one thing there will be a tremendous growth.

Every time you see something wrong in someone, look for it in yourself. And when you see it, let go of it. Keep letting go.

And every time you let go of it you're letting go of a bit of ego. The whole thing is very simple. Thou art that, here and now.

Remove the covering of the ego. Let go of the ego. And when the ego is completely gone, the only thing left is the infinite self.

Where the ego rises not there is the self. So in everyday life as we meet people, situations, every time we see something we don't like we should turn within. See it within ourselves let go of it.

Now this will not clear us in one day or one week because there's an awful lot to be cleared. We have developed through many lifetimes ego attachments and desires. And they don't go in one or two days.

When we start letting go of the ego it appears sometimes as though the ego is getting stronger and stronger and bigger and bigger. That's not true. It will never get any bigger than it is right now.

What happens is that as we let go of it, more of it presents itself to us. We are looking at it more and it appears sometimes as though the ego is getting bigger. Actually we're just facing up to more of it that was there all the time.

Looking away from ego does not dissolve it. It just remains there. Until the right time comes that we are forced to let go of it.

So daily right through the entire day if we would just look at the world and realize that we are seeing it through our own eyes, through our own consciousness, through our own understanding that what we see out there is nothing but ourselves. This can affect a rapid positive growth that will show results immediately. The first week you'll feel better.

And as you keep doing this you'll get lighter and lighter and lighter. Happiness will get more and more and more. Sorrow will get less and less.

But the main warning I give you is don't expect it overnight. And if the ego appears to loom up larger it's only because you're facing it. Whereas before you were looking away from it.

Nancy just asked, well how do you do it? Well you see someone out there who's trying to be the life of the party, the number one. You don't like it.

I'm taking a very obvious thing. If we don't like the other one trying to be the number one it's only because we want to be the number one. All right, so what do we do?

You have to go within and look for it and stay with it until you see it. If you will go within meditate on it, quiet your mind the answer will always come. You will see, why yes I too want to be the number one.

And I was resentful because the other one was trying to be the number one. And then when you see that you want to be the number one say to yourself, this I must let go of with a wish to let go. And just by the wish to let go you are letting go of a bit of ego.

There are no better lessons than those we get from our family. You'll find family the best means of growing. And the main reason for that is that we choose our parents and we choose parents who have similar characteristics to our own.

And so there's always a to and fro between parent and child because of this. Parents are telling their children what to do and the children are fighting right back, up and back, up and back, all the time. Most of the time a parent and child are together, there's a constant to and fro on the thing we're talking about.

Because we have it in ourselves, we see it in our parent or we see it in our child. And they see it in us. Which causes quite a lot of friction.

Now that can be the opposite relationship too. We can have an ego lift if our parent has the things that we like. If parent and child are together on something that they both agree on then there's an elation, a support of the ego going on all the time.

That's possible also. Now ego, the same way it goes down on rebuff, goes up on praise. So we should look for two ways.

Now remember, anything that can be lifted by words of praise can be as quickly dropped

by the opposite words. And the state that we want to attain to is one of equanimity, where we are always happy. Where our happiness does not depend upon things and people outside of ourselves.

The real happiness, with a capital H, is our natural state and is independent of people and things. Anytime it's dependent upon anything outside of ourselves it's an ego pleasure which must necessarily have an ego pain after it. And yet all joy that we feel in this world is only the feeling of the self more or less.

Even though we attribute it to someone or something outside that feeling of joy that we feel is nothing but the self. And so I say all joy that we feel has its source in the self. And all misery that we feel has its source in the ego.

And there's another way of letting go of ego. Every time we feel unhappy look for the ego motivation. There's something we want and we're frustrated and we're unhappy.

Seek the ego source, you'll see it, you'll automatically let go of it and you'll feel happy again. Another way of saying it is there's nothing out there but our consciousness. Whatever we see wrong out there the molt is in our eye.

A master sees nothing but perfection in you, in everyone and in everything. If he says otherwise he's just talking for the benefit of the hearer in order to communicate. There is only the truth the absolute, eternal, infinite, unlimited joy, omniscience, omnipresence all glorious.

That's all there is in truth. Anything other than that is the falsity the appearance, the delusion, the maya. So what you ask is well isn't this maya true?

So the only thing I can say is no it isn't. See the truth and you'll see that everything is absolutely perfect. Everyone is trying to return to the full self to let go of their ego.

Some of us make errors in that direction. By going further into an ego direction we get more and more apparently in trouble. And it's an apparency.

Until the apparency gets so difficult we start looking in the other direction. If you want to know light don't look at the darkness. If you want to know truth good don't see evil.

Ego is the sense of separation from the all. Before we got ourselves into this apparent delusion we were that infinite being that we are now seeking. Through some quirk and beingness we decided to play a game.

Really a game of limitation. We decided to be just a little limited. Now in order to be that way we had to move away from the all.

The all is unlimited. And so we drew a wide circle around us. We were nearly unlimited at that moment.

And then we wanted to play with the feeling of becoming unlimited again. But when we started that direction we fell into a trap. In the game of limitation instead of going back to the unlimited we went further and drew a less wide circle around ourselves and became more limited and tried to get out of that.

We kept doing that and the main divisions of it is first we were what is called a causal body. We created a body to be separate in. And in the causal body it's the realm of ideation to us now.

The realm of ideas. And in that causal body the moment we had an idea it was completely fulfilled. It's almost like hurting yourself and stopping and saying gee that feels good.

You create a little separation and it feels good to go towards the all each time. So we first created the causal body and the moment we had an idea or a thought or wish it was immediately fulfilled. Then we tried playing more limited through an astral body which to those of us who are now in a physical is a heavenly life.

In the astral body whatever you think is immediately affected. We're not limited by time there. Then we moved from the astral into the physical which is the slowest the most dense realm possible to any being in the universe.

This is the lowest state possible. The physical. There's only one possibility of going lower and that's lower in the physical.

But the physical state is the lowest state. This is the deadest state that's possible unto us. When you know this you'll never fear death.

Because death feels like a wonderful freeing. It's a tremendous experience after you do it not before. Because before we think we are nothing but this body.

When this body goes we go. And even the pain in death is not nearly as much as the pain you suffer through life. You have migraine headache and diseases and mental agonies with families and heartbreaks and love.

That's more severe than dying at death. Because dying at death generally is just a pain for a moment and then this tremendous feeling of freedom. So we came down to this most limited and densest state called the physical.

And now all of us are on the way back. And there's no question about that. We're in a period of the world that is relatively low in vibration.

Very difficult. Very physical. And those of us who are on the path are definitely on the way out.

Because if we can get the right direction in this morass of livingness as it is today it's

because we started on this a long time ago and we're continuing it in spite of the world so to speak. And we can go from the physical we can graduate, get our wings and fly off into the astral. And you can spend far more millenniums in the astral than you do here because it's an easier way of life.

And then we can graduate into the causal. But if you understand what the ego is you can go all the way from the lowest realm that we are in now back to the highest by eliminating the ego sense. When we lose all of our ego sense we are fully realized.

We go all the way. We return to being the all. The opportunity to do this exists more in this realm than any other realm.

Because it is so difficult that the incentive is greatest in this realm. As life gets easier the incentive to grow gets less. But when you think you are not going to eat and the whole world is going to collapse on you and so forth and you have a sick body and all these troubles you have a tremendous incentive to get out of that.

And the incentive being so much stronger in this realm it's possible to transcend all the realms and go right back to the one or the all. So this sense of egoity is very basic and very important. It's a start of all trouble and letting go of it is the elimination of all trouble.

It's a sense of not being the all. Not being that God which we are. And if you are not the all there is something missing and you are trying to get it.

First a hundred dollars, then a thousand, then a million, then a billion, then the earth, then the moon, then the solar system, then the galaxy until you wake up to the fact that everything you are trying to get you are. And once you see that there is nothing to be gotten anymore. You are it.

It's really a joke when you see the overall picture of how people struggle to get tiny bits of what they are. So every time you see something wrong in the world look upon it as a mirror and that's all it is. It's reflecting to you your consciousness.

And if you accept this you can use it to undo your ego. There is nothing out there but our consciousness. If you ever want to know what your consciousness is just take a check on what is around you and what you see and what you go through every day in life.

That's your consciousness. This is the danger in reading newspapers, listening to the radio. The world in general has a very negative consciousness.

If you go with it, it helps you in that direction. Now if someone tells you that that's escape, that it's not. Any time you acknowledge anything in the world you are supporting it.

If you acknowledge war and death and misery you are supporting it. That's the mental thoughts you are sending out. You see, we all send out thoughts.

Every time we have a thought we think it's a secret little thing within ourselves. It goes out to the universe. So the masters support the world.

They counterbalance all the apparent negativity by just sitting in a cave and sending out the good whole thoughts. Constructive thoughts. Thoughts of oneness.

So the only way we can give real help to the entire world is by helping ourselves. The more positive our consciousness is, the more we send that out to everyone. Aware of it or not, everyone is controlling matter all the time.

Whether one wants to be a demonstrator or not, he is. It is impossible to not be a creator all the time. Everyone is creating every day.

We're not aware of it because we just don't look at it. Every thought, every single thought materializes in the physical world. It's impossible to have a thought that will not materialize except that we reverse it.

If we say the opposite, right after we have a thought with equal strength, we just neutralize it. But any thought not reversed or neutralized will materialize in the future, if not immediately. So this thing of demonstration that we're all trying so hard to do, we're doing all the time.

Unaware of the fact that we're doing it. All we need to do is to consciously direct it and that we call demonstration. Everything that everyone has in life is a demonstration.

It couldn't come into your experience had you not had a thought of it at some time prior. If you want to know what your sum total thinkingness is, it's exactly determined by what's around you, what you have. That's your demonstration.

If you like it, you may hold it. If you don't, start changing your thinking. Concentrate it in the direction that you really want until those thoughts become predominant and whatever those thoughts are will materialize in the world.

And when you begin to demonstrate consciously small things, you may then realize that the only reason why they're small is because you don't dare to think big. That the exact same rule or principle applies to demonstrating a penny that applies to demonstrating a billion dollars. The mind sets the size.

Anyone who can't demonstrate a dollar can demonstrate a million dollars, businessman. Become aware of the way you're demonstrating the one dollar bill and just put six zeros after it next time. Take on the consciousness of the million rather than the one dollar bill.

This relates to what I have been saying, that there's no difference between the spiritual

and the material when you see it. The material being just a out projecting of our minds into what we call the universe and the world and many bodies. And when we see that it's just an out projecting of our mind, it's just a picture out there that we have created, we can very easily change it instantly.

So to repeat, everyone is demonstrating, creating every moment that he or she is thinking. You have no choice. You are a creator so long as you have a mind and think.

To get beyond creation, we must go beyond the mind. And just behind the mind is the realm of all knowingness where there's no need for creation. There's a higher state than creation.

It's a state of isness, of beingness. Sometimes called awareness, beingness, consciousness. That's just behind the mind.

That's beyond creation. The mind finds it very difficult to imagine what it's like beyond creation because the mind is involved primarily in creation, in creating. It's the creating instrument of the universe and everything that happens in the world, in the universe.

So if you take this thing called mind, which is only a creator, and try to imagine what it is like beyond creation, it's impossible. The mind will never know God because you have to go just above the mind to know God, to know the infinite being that we are, to know what it's like beyond creation. The final state is beyond creation.

The ultimate state is the changeless state. In creation everything is constantly changing. Therefore in creation the ultimate truth is not there.

So to demonstrate what one wants, one needs to become aware of the fact that all we need to do is to think only of the things we want. And that is all that we would get if we would do just that. Only think of the things you want and that's what you'll be getting all the time.

Because the mind is only creative. Nice and easy, isn't it? Also take credit for all the things you create that you don't like.

Just say, well, look what I did because when you become aware that you've created things you don't like, you're still in a position of creator. And if you don't like it, all you have to do is turn it upside down and you'll like it.

[Speaker 7] (3:47:26 - 3:47:27)

And on demonstration.

[Speaker 1] (3:47:30 - 3:47:43)

You don't have to know anything about God. You don't have to know anything about all

of it. But if you're capable of concentrating your thinking, you can perform miracles.

[Speaker 5] (3:47:43 - 3:47:51)

And that's why natives are able to do miracles.

[Speaker 1] (3:47:54 - 3:52:48)

Now when they run over these hot rocks without burning their feet, they have the conviction that they can do it. And they're totally concentrated on it. They work themselves up to it to make sure that they have it.

If these natives were just as convinced that they could produce gold, they would be able to materialize gold. So I'm taking the highest way and I'm making it practical now. A concentrated thought will materialize anything.

Alright? Now I'll come down a step. The mental consciousness of a thing in its is-ness will also very quickly bring something into your experience.

If I am having a Cadillac in my mind and I'm driving its mind, it's mine now. And I accept this thought. It is an absolute fact that this Cadillac will come into my experience.

Because these are laws of nature. Natural laws of the mind. See, the mind's only creative.

So everything created is created through the mind. Everything that's created that we like, we call good. Everything that's created what we don't like, we call bad.

But there isn't a being who's not a creator, who isn't creating all the time. So what you are really asking is, how can I create more of materiality? And you're asking, how can I create $5,000?

I say by using your process of creation that you have been using on a smaller scale and just dare to think bigger in larger amounts, that's all. Everyone creates. But they create with a conviction that they can only create a tiny amount, just make a living, or just make a half living, or just enough to survive by.

And so it is. So the consciousness of anything you want in the isness of it, in the acceptance of it makes itself. Believe that you have already received it.

That's the way the Bible puts it. Now the ways that the other schools give are lower than the ways that I've been giving. You know, mentally picturing and repeating it and you have a dozen steps to take and so forth and so on.

But it's just a stretching out of what I said and weakening of it. Anything you want, hold it in your mind as though it's yours now. And if you do, dear Brad, it has to be.

And I say if you do just that, don't get thoughts to the contrary. Any doubt, any thought to the contrary, just undoes it. So it's necessary to rid oneself of doubts.

As I've often said, if everyone had the absolute conviction that in order to make a living they had to tap themselves on the head twice, every hour on the hour, it would be so. Every hour on the hour people would do this and everyone would have a living.

[Speaker 6] (3:52:53 - 3:52:55)

That's easier than working for it.

[Speaker 1] (3:53:00 - 4:28:35)

It's your conviction. If you think you have to plan and act, you do. If you think you have to go to work every day, you do.

So I'm trying not to go down as far as the other schools go because the other schools are at a lower level and we don't need that. Do we? Jerry brought up a point which is interesting.

It's very seldom brought up. How do you demonstrate wisdom? How do you demonstrate wisdom?

Spirituality? Understanding? Same way.

Keep your mind on it only and say I am that I am and hold it and just be what you are. But if you're smart you'll first seek the kingdom of God and then all the other things we talk about, things, will fall in. Demonstrating wisdom first is demonstrating the formula to everything.

So as long as you're demonstrating, demonstrate that which will give you everything. Wisdom. And the way you do it is the same way.

You hold the consciousness of it. Today is the last Monday we'll have. I'm leaving October 1st for Arizona.

So maybe a summary and overall presentation of the subject might be in order. Unless someone has another idea. So I'll try to give a review, preview, conclusion.

The thing that every one of us is looking for in this world is exactly the same thing. Every being, even the animals, are looking for it. And what is it that we're all looking for?

Happiness Happiness with no sorrow. A continuous happiness with no taint whatsoever of sorrow. Alright, this being the goal, why is this the goal?

The reason why this is the goal is because unlimited happiness is our very basic nature. This is the real natural state before we encumber it with limitations. Now why is it that

most of us don't have this continuous happiness with no sorrow?

There's only one reason. Being this infinite being with infinite happiness we do away with this joy, this happiness by saying first I am an individual. Then I have a mind.

Then with this mind, which is nothing but thoughts, we start accumulating thoughts of limitation. I have a limited mind, body, with all sorts of troubles. In this manner we take our unlimited beingness and we limit it to the extreme.

Now the only real purpose of being here on this earth is to learn or to remember our original natural state of no limitations. Once we are led to seeing that this is our natural state then we proceed to let go of all the limitations. The prime number one limitation is I am an individual separate from the all.

Eliminate that and you eliminate all trouble, all limitation, all sickness, all poverty. Saying that on the opposite side is saying let go and let God. It is not I but the Father who worketh through me.

We must let go of the ego sense and just allow our natural being just to be and then everything falls perfectly into line. Now this is all very, very simple. If you want complexity you'll never see simplicity.

But this must first be accepted. Once this is accepted as the overall way we do not find it easy to accomplish it. We don't find it easy because of past habits that have been established over thousands and thousands of years.

And for some silly reason we like these past habits of trouble and so we continue them. We do it in a manner that we refuse to look at. We call it unconscious behavior, unconscious or subconscious.

And we go on and on and on repeating all this behavior of limitation automatically calling it unconscious. Now the unconscious mind is only that part of the mind we refuse to look at. When our desire is strong enough we will dig up this unconscious habit and begin to let go of it.

There is no growing into the natural being that we are. That being is perfect here and now. There is only letting go of concepts to the contrary that we have troubles, we have limitations.

Anyone who says I have trouble is just in their mind. That's the only place where it is. Because you can't see anything anywhere else but in your mind.

Whatever you look at, whatever you hear, whatever you sense is through your mind. That's where everything is. Change your mind and everything out there changes.

Change your thinkingness and you change the world for you. So the way, the path is

simple. The method of undoing it is not easy because of past habits.

We need a very strong desire to begin to let go of these wrong habits from the past. Without the desire there is no growth. This desire must be stronger than the desire to make this world real.

Rather than, it's a fiction of our imagination. It really is a fiction when you see the truth. It turns out to be a dream that never was.

But first you'll see it as a dream. Then you'll see that this dream never was. Exactly as happens in a night dream.

While we're in the night dream we have a body, there are other bodies, there's action, interaction, there's good and there's bad. And so long as we remain in that night dream everything there is real to us. When we awaken from the night dream we say, my gosh, it was just a dream, it never happened.

And exactly the same way we awaken from this dream called the waking state, we see that it was only a fiction of our imagination, it was only a dream, and we let go of it lock, stock and barrel. Then we call ourselves fully realized. Actually we are fully realized all the time.

We are fully realized beings saying that we are not. So all we do is let go of we are not. What's left over is the fully realized being that we are.

Are there any questions on what I've said so far? Everyone understands this, at least intellectually. Alright, if you understand it intellectually and you are not able to use it it's because you're not looking at yourself honestly truthfully with deep desire to see yourself in the process of which you have set up as the unconscious mind all the things you don't want to look at.

However, it's not necessary to dig into this unconscious mind. In fact, it's much better to try to quiet the mind. When we're able to get the mind totally quiet, what's left over is the infinite self.

Every thought is a thing of limitation. Therefore, when we quiet the mind this infinite being that we are becomes self-obvious to us. We see it.

We recognize that we never were that mind, that body and from that moment on the mind and body has no influence upon us. It just goes its way. It just keeps floating through life in sort of a hazy dream that has no effect upon us.

So the very best method of all methods is to quiet the mind to seek the being that you are, to pose the question, who am I? The best method of all methods is to quiet the mind to seek the being that you are, to pose the question who am I? And if other thoughts

come in, ask to whom are these thoughts?

And the answer is to me. Well, who am I? And you're back on the track.

Who am I is the final question that everyone answers. So why not begin with the final question? If you can, all good, all wonderful.

But there are very few of us who are capable of using this method of just holding on to who am I and rejecting all other thoughts that come in. Now, after releasing the brakes upon the mind, we accelerate because the self-imposed holds are let go of and we see new horizons. The new horizons are vast and without limitation.

So we step on the gas and we want to move into this vastness. We step on the gas, we accelerate, we try to get there more quickly. As we enter it, we find ourselves expanding into it.

We stretch out. We reach out in all directions, just like a tree does when its roots and branches grow out, taking in more of the air and more of the sun and more of the earth. We could liken the earth to the physical, the air to the mental, and the sun to the spiritual.

The sun is the all permanating rays that spread out and go over everything. The air is the intangible substance like that of mind and the earth is the very physical solid material substance. The seed of the tree first begins to creep out with its roots slowly into the earth, taking what it can of the physical.

Then it grows a stem. It moves upward, begins to partake of the air, the mental. As it continues its growth, it grows its branches and spreads out, taking in as much of the sunshine through its leaves as it possibly can, absorbing the spiritual substance.

And so we seem to do likewise. We are first involved in a very physical world. Then we begin to think about it.

We wonder why is this physical world holding us back? Why can't we move faster and get more of the things we want? We sort of knock ourselves out in this physical world.

And it causes us to think mentally, to look for the answers. And when we find out that we cannot get it in the physical, the mind directs us to the overall, the spiritual. Like the tree, we expand, we move out into, we absorb and make part of us the sun, the spiritual, the air, the mental and the earth, the physical.

We expand out into the universe of spirit, spreading our minds into the vastness of the universe and taking more of the very best that earth has to offer. In the process of expansion, we begin to identify with and become this new vast universe that we are becoming aware of. We begin to see that it is an integral part of ourselves.

Accident and coincidence melt away into the knowledge of cause. That this tremendous expanse with all the things in it is only something that was created by ourselves, that is, by our inner self. It loses its strangeness and the more we look into it, the more it reveals its secrets because it is only that which we at one time set up ourselves.

I am using the word self now, meaning our inner self, the soul part of us. That some of us call God. Yes, it begins to all look familiar, as though we have known all this once before and we are stimulated to further and further expansion.

We continue in this direction until, lo and behold, we suddenly realize that we are this infinite universe. That it is nothing but a reflection of our own thought. That our thought once created it out of basic substance called Divine Mind and that just for fun and growth, we decided to play a game of make-believe.

Making-believe that we were not the creators only so that we could have the fun of rediscovery, rediscovering that we are the creators. Also, and this is the most important part of the game, that we have the possibility of growth. That by the experience we can have it more strongly impressed upon us as to who and what we are.

That we are unlimited, possessing all knowledge, all power, all places. Yes, we come out of this self-imposed game of the limited physical world with the very positive knowing that there are no bounds for us. That we are unlimited, that we are infinity itself.

To the degree that we realize this to that degree are we aware of it and to that degree can we make use of it. So, the realizing of it is the making it real for us. And how do we get to realize it?

By going within. By thinking on the questions of who am I? What am I?

What is God? And what is my relationship to God? This thinking on it we have a name for.

You have all heard it time and time again. We call it meditation. We sometimes say meditation is thinking on God.

It might be more meaningful to some of us to say it is thinking on the whys and wherefores of life and the universe. So we see that meditation is the key to realizing the infinitude within us. If we say we have no time for meditation we are only saying that we are limited beings and are going to remain so.

That this living which by its lack of knowingness is of necessity filled with constant struggle problems and troubles is what we are going to maintain. We are satisfied with it and we are going to hold onto it. It is so foolish once we see it to live in a narrow, confined and stifling life when we can and we are able to expand it.

Friends this is all ours to have. It is ours by our very nature. The spiritual substance that we are made in and made out of offers all this to each and every one of us.

All we need to do is to take it. How? By expanding our awareness to it.

By releasing and letting go of the brakes that are holding us back. Holding our attention on problems on sickness, on poverty and on restrictions of all kinds. Instead of keeping our minds on the things we do not want and thinking on the things we do not want we should think only on the things we do want.

Yes, by just thinking on the things we do want we can change our entire confused and limited life into one of beauty, health and abundance. And then by thinking of the greater things, the vastness of this universe the universe itself will become ours to have and to travel in and to live in. Yes friends, let us think what we want.

Think what you want. And this is a far more powerful idea than you ever dreamed of. Simple, isn't it?

Have you ever tried it? You will at first without thought say, of course I think of the things I want. But I assure you that if you will honestly examine your daily thoughts not only will you find many limiting ones but also that you will have a thought reversing all the thoughts of unlimitedness.

You will say to yourself I cannot be a millionaire. That's for the millionaires. I cannot have a top job.

That's for all the top executives. They have them. Friends, there are no limits to the number of top jobs, millionaires and so forth.

Supply is unlimited and it is so for you. If you would but accept it in your thinking. If you would just have the radical reliance upon it make it a conviction.

Make it a part of you and you will find that everything you think of quickly becomes yours. I believe that the time has now come when we must expand our thinking and elevate ourselves into a higher and better way of life. Unfortunately, time is running out.

There are so many of our brothers here on Earth who will continue to think in terms of narrowness, of limitations of concepts that do not allow us to be the real spiritual being that we are. That the thinking of the masses of our brothers is going to reap what they are thinking. This, of necessity, is the operation of the law.

The law that says a man is as he thinketh. A man gets what he thinks of. That man is the creator of his own destiny.

Now, we have no right to interfere with these brothers of ours who think that way, but if they should ask us, by all means, we should certainly try to show them the light, to show

them what we know to show them the way out of man's difficulties and limitedness. But, however, remember that even though our brother will not look upward, will not expand, it is necessary for us to do so if we want to save ourselves the extreme difficulties of going through a destructive process only so that we may renew our bodies and get a fresh new start. The thinking of our brothers is very obvious.

It is no secret. It is written in all our mediums of news and entertainment. Just take a look at the newspapers today.

What makes news? Catastrophe, accidents, wars, mass troubles. What is the most common type of entertainment?

Tragedies, killings, troubles. The number of happy pictures are so few we can very easily count them if we so wish. But, unfortunately, they are by far too little.

Now, these mass mediums of entertainment and news are constantly being impressed upon our minds every time we see, read, or hear of them. This is the future we are creating for ourselves if this be our consciousness. It is so important, friends, not to be in the consciousness of man today.

As I said, his future is being presented in our newspapers, over our radio, and on our TV. Do you want this? Is this the future you would like to have?

If not, you must let go. Release and accelerate your pace. Accelerate your pace and begin expanding.

Change your thinking. Practice thinking only on the things you really want. You must make an effort.

You must begin. You must start making this a constant daily diet. You must think only of the things you really want.

You must take your minds off the smallness of the Earth concepts of living and turn them outward and upwards and expand them into this vast universe until the habit of your thinking becomes universal. That all your thoughts have the motivating basis of whether or not this is good from a universal standpoint. And so, to the degree that we make our thinking universal, to that degree do we become universal.

To that degree does the vastness of unlimited supply, unlimited power, unlimited beingness become ours. It is not a thing of sink or swim. No, we must do much more than just swim.

Swimming keeps us struggling in the dampness of the mud of things. We must rise above the level of the water. We must go out into this universe.

We must absorb it. We must make it part of ourselves. Let us resolve to think from here

on of only the things that we do want.

Let us resolve to think of the things of greater vastness of universal significance. Let us take the focus of our attention off our small selves. Let us put it out in the direction of the bigger self, the divine self that we really are.

Let us release the brakes, accelerate our pace and expand into this beautifully wondrous universe that is ours for the taking. I will close with a poem entitled Rise and Expand. Raise your level of consciousness as the mountains rise above the plain and the eagle soars above the storm knowing no bondage to wind and rain.

The rains must come to the narrow earth. The storms are a part of its life. But we can find within our souls the peace and beauty above the strife.

Peace, friends. The best way you possibly can. You can take it from the bottom up.

If the only way you can do it through if the only means you want to do it through is the material it's aspirin and drugs. If you're able to handle it mentally, you can offset it in many ways. One simple way is to feel it.

[Speaker 5] (4:28:36 - 4:28:47)

I don't know. My wife had mentioned you had said that and I had delved into it and I was wondering if you had something to add.

[Speaker 1] (4:28:48 - 4:29:53)

Well, this goes into what is pain. Pain is an alarm in a certain part of the body that there's a danger there and if we mentally recognize the alarm the pain, it turns off. But because of a long time habit of trying to run away from pain, we mentally try to flee from the pain, to get away from it.

And the alarm stays on and the pain stays on. You watch animals. They don't suffer the way we do.

If something hurts them, they'll feel it and the pain goes. We can do the very same thing. Another way of putting it might be face the pain or...

[Speaker 5] (4:29:53 - 4:29:55)

Is there a form of realization?

[Speaker 1] (4:29:57 - 4:30:04)

No, this has nothing to do with realization. This is a very down-to-earth practical method of...

[Speaker 5] (4:30:04 - 4:30:05)

I mean, you're realizing pain.

[Speaker 1] (4:30:07 - 4:34:52)

You're making it real? Yeah. You're making it more real when you're trying to run away from it, like a big bear chasing you when you're trying to run from it.

Most of us don't see this point, that when we have pain, we're always trying to get away from it. We don't want to recognize it and therefore the alarm stays on. Now, it's difficult for most people to face the pain because by habit they're used to running away from it, mentally.

So I suggest to them that they make it hurt more. If I had a pain in my finger, if I wanted to make it hurt more, I really couldn't. But what I'd do is I would go into it and feel it.

And the moment you feel it, it disappears. Just try it. Now that's a very simple practical way to alleviate pain.

Coming up higher, be not the body. If you're capable of doing that, saying, I am not the body, what was a severe pain becomes a very dull pain in a distance, way down there in that body. And you can function as though there's no pain there.

It doesn't bother you anymore. You let the body go its way, so to speak. So by being not the body, you step away from pain.

If you can be not the body, you can let a doctor operate on your body and you wouldn't feel it. That's to the extreme. A higher way is to see only the perfection.

Where there's perfection, there is no pain. There just isn't any. So there's various levels at which we can approach pain.

Try that feel the pain method. You'll see it's a simple, easy way once you catch on to it. And then if there's a damaged part of the body, it heals very quickly.

The same day, overnight, or very rapidly. Just by feeling the pain. Because when you feel the pain, you're recognizing the alarm and the body mechanics go to that point and start immediately repairing it.

You have pain now? I could show you, I think. You have pain?

What hurts? Can you show me just what part of the head? Okay, well, feel it.

Can you feel it? Alright, now make it hurt more. Does it hurt more?

What's happened? Is it still there? It's lighter?

Make it hurt more. How is it now? Not the same.

You're taking the most difficult spot. The headache is the hardest thing to localize. But it'll work on a headache.

To try it out, it's easier on a very painful part of the body, a finger or some thing, then try it out. And when you can apply it there, it'll be easier for you to apply it to the head. And also, when you're by yourself, it's easier to do it than when you're in company with a lot of people.

But I'll guarantee you that if you feel the pain, it'll go away.

[Speaker 5] (4:34:53 - 4:34:58)

You're really recognizing the alarm that's set up there.

[Speaker 1] (4:35:08 - 4:36:10)

You'll permit the body mechanics to go to work to undo it. A doctor could give you... It's giving you something that'll take your mind off the pain.

Right now, if something very important in his life happened right now, more important than the headache, he'd forget about it entirely for the moment and he wouldn't have it. So if someone in the family comes and pulls you away from it or does something like that, you can forget it. The moment you forget it, it's gone.

You forget it by putting your mind onto the new thing that's coming into your mind.

[Speaker 7] (4:36:12 - 4:36:24)

Well, I'll say in her case, she knows that aside from doing that, would she just think of him being as being perfect?

[Speaker 1] (4:36:25 - 4:36:42)

Oh, the way we help another one is to know their perfection. And to the degree we know that they're perfect, to that degree we support them in the right direction. Yet they must take it.

We can only support them.

[Speaker 7] (4:36:44 - 4:36:50)

So if they don't go along, then you're a barrier.

[Speaker 1] (4:36:51 - 4:37:22)

If they don't go along, that's their God-given free will. The only place we feel pain is in

the mind. We think we feel it in the body, but we don't.

The body doesn't feel anything. The body's inert. The body's just matter.

The pain we feel is in our mind.

[Speaker 7] (4:37:24 - 4:37:24)

It's all mental.

[Speaker 8] (4:37:28 - 4:37:30)

Sounds like you get a job.

[Speaker 1] (4:37:34 - 4:40:33)

That's very difficult. And yet it isn't. You'd be surprised how children can accept these ideas much more easily than we grown-ups can, because they haven't been so thoroughly indoctrinated in the wrong direction as we have been.

The younger we are, the more easily we accept these ideas. So the way you do it is by teaching it to them. Treating them as an equal and talking to them as though they can understand this.

You'd be surprised how they'll pick it up. You can see it in children. Sometimes they get a terrible knock.

I don't know what their playmates. They're ready to cry, and they look, and then they forget about it, and they go off playing. Whereas with the mothers around, sometimes you get a much different reaction.

So you see how children can have pain one moment and let go of it the next moment. No. Rashes are not necessarily painful.

A rash over the body is due to a mental irritation that is superficial. It comes out on the skin. Mental irritations that are deep come out on the inner organs, right?

Because the organs are much more vital than the skin. It's just an irritation It's a conflict between something unconscious and something conscious. And because half of it is unconscious, we can't see it, and that conflict goes on, and it's very annoying, irritating.

And if we hold it, it'll come out in a rash on the skin. This is why doctors can't do anything about it. The best of skin specialists will tell you this.

They try this salve, and they try that salve, and sooner or later, something seems to work. Generally, it's time that does it.

[Speaker 7] (4:40:38 - 4:40:51)

But in the beginning, something like this, as far as the healing of oneself, does affirmation actually help in...

[Speaker 1] (4:40:53 - 4:41:25)

Yes, affirmation is good because you're putting in a thought that will demonstrate the positive. And the more you affirm, the more you'll accept it. The more you'll help undo the opposite.

If it's hard to affirm, it's even good to start with a denial. Deny what is, then affirm what you want.

[Speaker 7] (4:41:34 - 4:41:36)

We don't want that.

[Speaker 8] (4:41:43 - 4:41:44)

Just ug and ooh.

[Speaker 7] (4:41:49 - 4:41:52)

... ...

[Speaker 5] (4:42:01 - 4:42:03)

The mind...

[Speaker 1] (4:42:04 - 4:43:43)

The mind thinks only in pictures. It doesn't think in words like not. Whatever picture you hold in mind, you create.

If I don't want bananas, I'm holding bananas in mind, and I'll get it. To help you better affirm, I am not the body. I am the infinite self.

Because people are steeped in the negativity, and it's so real to them, by denying it, it gives them an added push toward the affirmative. They should always be followed up by the affirmative. Only denying would be holding on to it.

This is why fear is such a bad thing. We hold in mind that which we fear, and thereby create it. Whatever you fear, you'll bring upon yourself.

Because the mind's only creative. What we hold in mind, we create. The mind thinks in pictures.

People think it thinks in words. But whenever you say house, you don't see H-O-U-S-E. You have a picture of a house.

[Speaker 5] (4:43:44 - 4:43:49)

Or a man. It's a picture of a man, not the letters M-A-N.

[Speaker 1] (4:43:54 - 4:46:03)

This is why people are able to talk telepathically to people who don't speak their own language. If we could speak telepathically, and you knew only Greek, and I knew only English, you would talk to me in Greek, and I'd be picking up all your pictures. I would talk to you in English, and you would pick up all my pictures.

And we could converse that way. It is simple. It's simple, and everyone uses it.

But because we have talked ourselves out of the idea that we can talk telepathically, we think we can't. But we do read each other. Unconsciously, we're always reading each other.

It's a natural ability. All beings have it. All animals have it.

They use it much more than we do. Animal knows your thinking and your feeling. Babies know it.

Only educated adults don't. You're educated out of it. But that is the absolute truth, that we are infinite beings.

And when we see the infinity within ourselves, we see that everyone is me. There's no more separation. But until you see it, it doesn't make sense.

And yet, anyone here could get glimpses of it. By getting the mind quiet enough, you'll see it. And you'll see that you are me.

[Speaker 5] (4:46:12 - 4:46:18)

These glimpses, do you see that's all they are? Not all.

[Speaker 1] (4:46:18 - 4:47:32)

It starts off that way. And as we stick to the path, these glimpses get longer and longer until they become fully established all the time. And that's the ultimate goal.

Never forgetting God. Never forgetting who we are. No.

No, because the ego takes over again. There's still a lot of ego left. And then the moment we express as an ego, we have to let go of what we saw in order to be an ego,

to be a limited being.

So the moment we choose again to be a limited being, we don't see the limitless being that we are. Yet you haven't lost anything. Because to get the glimpse in the first place, you had to let go of quite a lot of ego.

[Speaker 5] (4:47:33 - 4:47:56)

It seems like whenever I've gotten a glimpse of him in a state of not being unconscious, not being asleep, not being exactly conscious either, some state in between, and then as soon as I've reached this conscious state...

[Speaker 1] (4:47:59 - 4:48:23)

Yeah, this conscious state is a state of ignorance. And there's a state between sleep and waking, where as we come out of the sleep state, and before we identify with the waking world, we're the real self that we are. If you could stay there, you would be the God that you are.

[Speaker 5] (4:48:28 - 4:48:39)

Well, before I ever realized what was going on, I had a few of those complete joys.

[Speaker 1] (4:48:39 - 4:49:38)

You can use them. You can use them to establish it more and more. You're not thinking in that state, if you'll take a look at it.

You're not thinking. You're just being. And it is in beingness that we are God.

And we can only be God. Before that happens, we say we have to get to know God. When we get to know God, we discover that we are God.

And that it was our pure, simple, unadulterated beingness. Not being a body, but just being.

[Speaker 5] (4:49:40 - 4:49:49)

It's just pure beingness. You're almost not aware of your body.

[Speaker 1] (4:49:50 - 4:49:53)

Right. You're not aware of your limitations.

[Speaker 5] (4:49:53 - 4:50:00)

Avoid to recognize who your body is.

[Speaker 1] (4:50:00 - 4:51:44)

An extreme limitation. Follow? None.

Everything should be conscious. The unconscious mind is the automaton that we are. Someone says blue, we move this way.

Red, we move that way. Says a word we don't like, we feel bad. Says a word we like, we feel good.

That's all the unconscious operating in. We're like puppets when we follow the unconscious. Yes.

All habit patterns are the unconscious mind. No one can be fully happy until he or she realizes that there are no limitations. That this body is no limitation.

It's self-destructive. We like to do things that will hurt us. Now the answer to that should be gotten by each individual.

Why do I do this thing that is hurting me? I am supposed to be an intelligent being. I'm supposed to do that which is healthy.

Health I want. And yet I continue this habit. Why?

[Speaker 5] (4:51:45 - 4:51:54)

Your body is smoking.

[Speaker 1] (4:51:54 - 4:54:09)

If you thought you were not the body you would not smoke. You think you need that smoking to do something for you. Well, you think you need that to make you happy.

To give you a certain amount of pleasure. So you are that body satisfying the pleasures of it. I want to clear that up first.

But if you're taking pleasures, why not take those that are good for the body? Fresh air. No, but what I'm suggesting is that you think on these things.

If you see the answer you'll stop smoking just like that and be no problem to let go of it. If you want to let go of it. Yeah, well, it's a similar thing.

Alcohol is a poison. Tell him to take enough of it and he won't have to live. I think a quart of pure alcohol would kill anyone drunk at one time.

Stimulants make you feel better. But they're bad because it has an element of no responsibility. I am not doing it.

The stimulant does it. The thing to do is to get happy without these things. And then be happy all the time.

[Speaker 6] (4:54:15 - 4:54:16)

Right.

[Speaker 1] (4:54:18 - 4:55:32)

Just know who you are and that will do it. Yeah, Mr. Ellington, what's the best time? All the time.

All the time. But it's good to get quiet as much as possible. If you can get off to the side and be quiet.

Do it as much as you can. The more you do it, the more you succeed. But the deadliest of all things is not alcohol, is not smoking.

It's our thinking. It's more important what comes out of a man's mouth than what goes into it. Every thought materializes.

[Speaker 7] (4:55:32 - 4:55:40)

When the thought materializes, it doesn't have to be exactly in the shape of the thought.

[Speaker 5] (4:55:40 - 4:55:45)

No, it's actually in the shape of the thought.

[Speaker 3] (4:55:47 - 4:56:02)

But there's another thought that might What's the mechanism behind it?

[Speaker 7] (4:56:03 - 4:56:04)

Behind what?

[Speaker 3] (4:56:06 - 4:56:08)

Well, what's the cause?

[Speaker 1] (4:56:13 - 4:57:30)

Thinking is the cause of everything that happens. Well, grace is your self. Grace is your very own self.

Which is always trying to take over. You're always trying to return to this infinite being that you are. That's the grace.

The real grace is the self always there. Your own infinite being is always there. And that's the real grace.

But that point that I made should be seen by you. It's good to accept it generally, but when you see it then you will do just as you said. You will not do anything that you do not want done unto you, because you know you will get it back again.

If you want love, you're just going to give love.

[Speaker 6] (4:57:33 - 4:57:55)

Let me put it this way. Everything that you put out, except that it's a direct action. And when you give out love and you pour love out to everybody, that's what you're going to get.

If you give anything else, whatever it is, this is what you get in return. Because you only get it if you accept it.

[Speaker 1] (4:57:56 - 4:58:34)

Yes, that's a little higher point. But I for an I is at the level of most people today. That's what the Bible means by that statement.

It doesn't mean that you're going to be taken to court and the judge is going to order an I out or something like that. So, you've got to be a good boy from now on.

[Speaker 5] (4:58:36 - 4:58:38)

As long as I use my survey standards, I'm good.

[Speaker 8] (4:58:41 - 4:58:43)

I've got a hard time.

[Speaker 1] (4:58:52 - 5:26:13)

So, to come back to that point just before that, that in order to be infinite beings we must have no desires. Because any desires are limiting action upon ourselves. If we think we need something, we think of ourselves as being limited.

If you have everything, if you are everything, how could you want something? You know you don't need anything and you go through life knowing all the time that you need nothing. Your attitude is different.

That's your feeling all the time. And should there be a need of the body, it's immediately fulfilled. You don't have to think about it.

It's taken care of immediately. Now, to carry this point further, we should have no need for this body. Now, if we are infinite beings, why need we a body?

Now, the fact of being born into a body is a fact that we are ignorant of our limitlessness because we take on a limitation, the body. This goes for all bodies except those of Masters. A Master can consciously create a body or come into a body and not be limited by it.

Well, it doesn't matter. So, the fact that we are born into a body shows that we are ignorant of our infinite self. It's an indictment, right?

In its own de facto situation. However, now that we know that we are limitless beings, we don't have to accept that fact anymore. And we shouldn't accept it.

And we should live our way of life so that we are not identifying with this extremely limited garbage-producing, headache-producing vehicle called the body. Which cuts off pleasures because we attach pleasures to it when the pleasures are nothing but the experiencing of our real self. So, our way of life should be to be not the body.

In everyday work, we sort of mentally sit back, allow the body to go through its motions almost automatically. All the time knowing that I am that I am, that we are the self, that we are limitless. That we are not only that body which we are puppeting, but we are all bodies.

Saying that in another way is saying be the witness. Look at the world as you would a three-ring circus with you outside of it. Be in the world but not of it.

Let go and let God. All these statements mean the same thing. Do not identify with the body.

Mentally stand back knowing who and what you are and let life go its way. When we do that, everything becomes easy. Actually effortless if we do it fully.

From that moment on we have no more troubles. We can't as being identified with our infinite self. And whatever should happen to the body doesn't throw us, doesn't disturb us, even if the body hurts.

It's not severe because it's distant. If the body hurt you would know it, but instead of being an excruciating pain it would be just a dull, like a dull pain in the distance. Also the body would not be incapacitated.

When we identify with the body we say, oh it hurts, I cannot function. I sprained my ankle, I cannot walk. Don't identify with the body and that body will walk with that sprained ankle just as well as a perfect ankle.

Reminds me of an experience in the war where one fellow saw another fellow lose his leg

and he kept walking without, and the ankle down and was shot off. Another fellow told me another one I guess I can tell you. He said we were running top speed and the fellow alongside me had his head shot off and he kept running with me.

He said he ran about 50, 60 feet and then fell over. This is because the fellow lost his head, just wouldn't accept it. He was probably so concerned with running away or something it took him 60 feet of running before he realized his head was off.

It's always a decision to leave the body. Like his decision would be, oh this is ridiculous running, trying to run a body without a head. Let's go with that body.

Then he identifies with the astral body. But being out the body and the world is a dream. A beautiful dream.

I want you Bob to hear these things. We just heard two incidents where an ankle was sprained and he could hardly stand on it. He couldn't find a taxi so he walked how far?

Five miles home on a sprained ankle. Two February's ago just before I went to New York I was cutting down a very large dead cottonwood tree and I had my left foot on the bank of a tank, my right foot on a stump about that high off the ground. The ground went straight down over the wall of dirt.

I had my left foot on a wall and my right foot on a stump. I was cutting this tall cottonwood tree down it was probably about 30 foot high, maybe more. And for a moment I thought it was starting to move toward me so I lifted up my foot ready to get out of its way but it didn't come.

And I went to step again with my eyes up that way and I missed. I must have fallen about four or five foot down. On this foot bent back like that.

Well immediately it blew up all purple. And I limped away and I said well what am I going to do? Let it be.

My usual way now is if anything happens to the body I let it be and I'll be not the body. And I walked to the house. I was walking normally even though that was all blown up, really swelled up and turned blue.

And I said gee I'm leaving for New York in a few days, what do I do now? And in the list it says well in that case let it go. Just like that I let it go and instantly the swelling and everything went down and it was as good as new.

But if I weren't going to New York I would have walked around with that ankle until it healed itself. It's a good opportunity not to identify with the body. I welcome these things now.

We start off by saying being born into a body is a sign of ignorance of the fact that we

are limitless beings except in being masters. They can come into a body and not be limited by it. But when we are born into a body it's a sign of extreme limitation.

Therefore we must get to know that we are not these bodies. Or saying it another way, that we are not limited by the body and we identify with all bodies. Everybody is our body.

And then when we do that we are standing off in the background letting the body go its way. And when we do that the body cannot give us any problems because we are not the body. If there is a sharp pain it turns out to be a dull pain in the distance.

And as I said before, even if we have a broken leg we can keep right on walking with that broken leg if we do not identify with the body as I did with the sprained ankle. At first I feel it. It's very painful.

Then I don't identify with it. I can walk normally. There's a slight pain down there.

I know there's a pain but it doesn't bother me. In the distance it's weak. I've done this on many instances in the past two or three years I've started this.

At first, I guess now that must have been nine years or so, if something happened to this body I would instantly correct it. Many times I hurt it badly. One of the things I can remember, I fell and my thumb went right back here and I just put my finger I put my hand in the right place and I just said, OK.

At that time I put four fingers into boiling grease. I was in a hotel room. I didn't want to splatter any grease on the carpet.

I would have been kicked out of the hotel if I knew what I was cooking. I put that in very quietly, very easily so it wouldn't splash. I was thinking about something else and my four fingers were under it.

I had them right in that boiling fat before I realized what happened. I let out a yell. I thought everyone in the hotel went to hurt me.

I said, listen. I said, OK. I said, finish.

Just like that. It wasn't red. It was just grease.

No redness, no pain. Numerous times I would damage the body and instantly straighten it out. You know, it's just a thought.

It's your mind that determines the body. These things are very easy to do. But as of two, three years ago, I realized it's a higher state to have a sick body and not identify with it.

And that's why certain Masters do that. They'll go through life with a weak or sick body.

All the time maintaining their peace and equanimity.

And they welcome it because it's an opportunity to be constantly reminded that they are not the body. So our way of life should be trying to develop this all the time. Be not the body.

When we're in the world, let the body go through its work, through its taking care of the family, through all the things that we do. And we should not identify with it. As I said before, I'm repeating most of this because both Harry and Bob, I think, missed it.

Another way of saying what I'm saying is be not the body. Let go. Let God be the witness.

Be in the world but not of it. All these statements mean what I'm saying now. Do not identify with the body.

Identify with your real self. I am that I am. I am an unlimited free being.

Untainted, untouchable. Now the more we try to maintain this in our everyday life, the more we succeed at it. The more we succeed at it, the more we can do it.

The more we try. The more we succeed. And it goes on until someday we are fully let go of the concepts that I am this body.

Then we're masters. When we leave this plane, we will do it consciously and not come back to this hell. This is the greatest hell there is.

In all phases of being this, we will never be in a more difficult life than we are right now. This is the deadest state possible to be in. This physical state is the grossest.

And if we don't go all the way when we exit this body, we go into realms that are so heavenly they cannot be described and are closer to the ultimate. But we should try to go all the way from this state. To us it is given to do that, not to being from the astral realm.

They cannot go all the way. They have to come here to go all the way. But we have the possibility of going all the way back right to the absolute.

Now the method of going all the way is simply this. Be not an ego. Be not an individual separate from the whole.

It's the ego sense, the sense of I am an individual separate from the all that creates the mind which creates the bodies. There are three major bodies we have. The physical, the astral, the causal.

The causal is in the realm of ideation, ideas. Ideas are instantly fulfilled on their

presentation in the realm of the causal. The astral is very similar to this except it's unobstructed, whatever you think is.

It's like the dream life that we have in the night time when the dreams make sense. But the sense of being an individual separate from the all is the start of limitation. If we are the all, we are unlimited.

The moment we say I am separate from the all that starts limitation. In order to be separate we have to have thoughts of separation and thoughts constitute the mind and the mind creates the three bodies. Now this is a tremendous thing and so little known in our realm that from this realm we can go straight to the absolute.

We don't have to spend millenniums or even millions of years doing it. We can do it this lifetime. But we must know what I'm saying and attempt to establish that I am not the body.

I am that infinite self. Now you always have been. We always have been this infinite being.

It's the I when we say I without anything attached to it. It's the word I. That I that you feel as your beingness has no limitations until you say I am a body or I am something else.

That immediately sets up duality, limitations and all the things that builds up with it. This word I is the closest word for God. You will discover someday that the word God is the word I.

That I is infinite until we say I am a limited mind or body. So an excellent way of life is to know this and to attempt to establish the consciousness of I am not the body. The body is just a puppet.

And allow the body to go its way. It doesn't matter what it does. Just let it go its way.

And then work becomes sort of automatic. You become detached from it. And therefore it goes on far better than it ever did before.

When we allow the body to go through the work, it will do the work far better because we are getting the ego concept of I, the limited I out of the way. And the more we practice that the more we establish it. Until now most of us have been trying to make life better which is excellent.

But a good life is a limited life. If everything were good in your life now it's like living with golden chains around you where before you had rusty iron chains binding you. You become bound with golden chains but you're still bound.

As happy as you'll get with life getting better, as it has been getting better, you'll reach

points where you'll say oh my gosh I'm so miserable. Did I slip? No you didn't slip.

Everything you've gained you still have. But you're still identifying with being a limited being, being an ego, being a body with this world being real. The only way out of difficulties with the world is knowing you are not the body.

Now if you're going to have troubles in the future, if you are remember that you're identifying with the ego. You could have your life a thousand times better than it is now and you'll be dissatisfied if you're taking your pleasures from the world, from life, from living. Rather than just being what you are which is taking it directly.

Our pleasures must be taken directly, not attributed to things outside of ourselves. Then joy is constant and never tainted by sorrow. And that's the natural state.

I think what I'm stressing tonight is be not the body. Continue to make life happier as you have been doing, but emphasize now being not the body and you'll be even happier. You'll reach states where you just can't contain it.

You feel as though you're going to burst from the joy. Not being used to this newfound joy sometimes it's hard to contain. I remember walking for days, trying to walk it off.

I'd get these realizations and I'd get so it was hard to breathe almost. I was so full of new joy coming in all the time. I'd keep walking and walking and walking until I got used to it.

Then I learned how to put it all in the background and let it resolve into that beautiful peace I've passed with all understanding. Peace is a more comfortable state than joy. But it's a peace that's more joyous than joy, if you can imagine that.

Now the key to getting to this state is to discover each time that the joys that you get in life just allow you to be yourself by the squelching of thoughts of need and desire, by satisfying of them. You satisfy a desire, the thought's quiet and you feel better. Don't attribute that joy to the thing out there that you've got or the person out there that you're with.

That joy is nothing but your very own self pushing through more. You're allowing it to be seen more by you. So the object should be to recognize that all joy is nothing but the self, more or less.

That we wrongly attributed it to something outside of ourselves. Now this is the key to constant joy with no sorrow. Are there any questions on this?

This is a very deep It's a tremendous thing once you see it. You hear sorrow and miseries are gone forever.

[Speaker 3] (5:26:30 - 5:26:51)

Yeah, we're being Exactly. But it's just you lift the cover off the joy.

[Speaker 1] (5:26:54 - 5:27:52)

You see, every desire is a thing of limitation which limits the self and covers it up. We peel off these covers and we allow the self to be and that's what we call joy. No, it depends on the way you look at it.

Look upon it as a dream. That the body, you are not the body. Let it go its way.

It's a puppet if anything. Don't give ego and you. There's only one.

There's only one self. There's not a higher self and a lower self. There's only you.

Identifying with your limitless being or identifying with your limited being.

[Speaker 3] (5:28:17 - 5:28:18)

That's right.

[Speaker 1] (5:28:29 - 5:30:53)

So you have the joy directly or if you choose you can take that direct joy indirectly. And yet when you're taking it indirectly you still know it's direct. You're seeing a bit of this.

Hold it. See it fully. I said something before.

I don't think you've heard that. We are very fortunate beings in that we are born into the place that we are born. This earth because this allows us to go all the way to the absolute.

Other realms don't allow it. Because of the difficulty here if we can see that we are not the ego we can go all the way because the ego is a sense of separation. I am an individual separate from the all.

And that sense starts thoughts going. There's more than one. Thoughts are nothing but the mind.

The mind creates the three bodies. And the body and everything related to it are all the trouble. So that when we know we are not an ego.

We are not separate from the all. We can go all the way to the absolute being. There are few relatively speaking few beings in our universe who are fortunate enough to come to a place like this and to know what I'm saying.

That this allows the greatest of growth. That in this lifetime we can go all the way back home to where we started from. And yet I know it's going to take millions of years for all

our sisters and brothers, for 99% of them to realize what I'm saying.

It's going to take them millions of years.

[Speaker 7] (5:30:53 - 5:30:55)

But we can do it this lifetime.

[Speaker 1] (5:30:58 - 5:37:03)

Because we have been shown the way. And knowing the way we may take it. Now for millions of years they're going to suffer the way they're suffering now.

Even when life gets much better, and it will. Pain is relative. If you're born into a harmonious society, the slightest of pain, which to us wouldn't even be pain now, will be excruciating for them.

It's always relative, this concept of pain. So that even though you go into a relative heaven compared to what we're in now, it'll still be painful. So why spend these millions of years with the rest of them?

Why not be what we are here and now, this lifetime? And the closest and the most correct word for God is I. When you say I, that's it.

Just don't put anything more to it. That's infinite beingness. Or infinite awareness.

That I. And there's only one I that either identifies with its unlimited beingness, or identifies with a limited beingness. Or shifts from one to the other, as we are doing.

So our way of life should be, no matter what we're doing, be not the body, let the body go its way. It'll do the work far better than it did before, because the ego sense is now out of the way. And to trace back all joys and pleasures to being nothing but quieting the mind so we can be ourself.

Don't attribute the joy to the external, because it's not there. That's an awful trap. And by doing this we will see that everything is ours.

We are everything. And all our desires will drop away. And the instantaneous fulfillment of all desires is a recognition of who we are.

The simultaneous fulfillment of all desires is a recognition of who we are. Because if we're infinite, we need nothing. Want nothing.

In life, if you reach that state, you have no more desires, no more wants. Yet everything the body needs is provided immediately for it. And we are so non-attached to the body, that if it fell over, we couldn't care less.

It makes absolutely no difference to us whether the body is there, or whether it is not there. We do not complain about this life, nor do we want to leave it. Then what happens is you go through life as a master, and when the time you originally set for the letting go of the body comes about, you let go of it, but consciously.

You just kick the frame. And before you do that, you know that it's just a dream, like any night dream, that you never were limited by this body. That you never were anything but the infinite beingness that is omnipresent.

Because we are here, it's an indication that we consider ourselves a limited body. Well, we didn't have a choice. A master is conscious.

A Jesus comes into a body, even as a baby. He never for a moment loses his omniscience. You don't have to be a master to understand what a master is feeling when he's a baby.

But before Jesus came into that body, he knew his infinite beingness and never lost consciousness of it for a moment. Those who come back like Jesus do so only out of compassion. Compassion for those who need a personal external God to worship until they realize that they don't need an external God.

The God out there directs us inward until we see that the God out there is nothing but our very own self, and that our self is the infinite beingness that we are.

[Speaker 5] (5:37:05 - 5:37:11)

The word I was mentioning ear to ear.

[Speaker 1] (5:37:14 - 5:39:02)

Now, in reality, there never was a Jesus, a God. In the end, you'll see this, that there never was anything but I, all alone. And alone is spelled A-L-O-N-E.

So the word alone is all one. There never was anything but I, all alone, I, all one. There never was anything external.

It was an illusion. However, it is very helpful to us to worship an external God. When we know fully the external God, then we'll know fully the internal God, the God that we are.

It's a stepping stone. We climb a ladder and each time we get up to another rung, we forget about the rung below. And when we get to the top, we kick the ladder away.

But any aid is a good thing. All religions are aids to a degree. They're all pointing toward God.

One degree, one percent or a hundred percent, it's still in the right direction.

[Speaker 5] (5:39:04 - 5:39:06)

Therefore, all religion is good.

[Speaker 6] (5:39:13 - 5:39:15)

Why do the Buddhists celebrate Krishna?

[Speaker 1] (5:39:17 - 5:40:31)

They celebrate him because they know that the one who left is going into a relative heaven, leaving a relative hell. Why do the astronauts feel so good when they're weightless? It's a release from this heavy thing.

Weightlessness is a wonderful experience. I remember one of the astronauts being asked what was the greatest experience he ever had. And he said, weightlessness.

That's why the boys who do the long-distance diving, skydiving, they don't like to pull the string. It's such a tremendous experience being weightless. Free of the body.

So we can be free of the body just by knowing we are not the body. We don't have to skydive. Or nose dive.

[Speaker 8] (5:40:42 - 5:40:43)

That's right.

[Speaker 1] (5:40:44 - 5:57:28)

And always have been and always will be. Whether we delude ourselves or not. We shouldn't pay too much attention to the body.

Give it what it needs and no more attention. This is a hard one for the women. They've been trained to pay so much attention to it.

You can do it without attachment. You can dress it up, make it beautiful without attachment to what you're doing. But too much attention to the body isn't good.

This is the worst habit we've gotten into over the millenniums that we are this body. It's not an easy habit to break. That's why I say give it just as due attention and no more.

And start freeing yourself from its limitations. Any objections to what I've been saying? In anyone's mind?

I think you would have objected to this some time back. But this is a tremendous step forward to be able to accept this. When a master in this world looks around, he sees this body.

And he sees all those bodies. But he knows that he is everybody. That's the difference.

He sees everybody as much his body as the one closest to him. And yet he feels absolutely no limitation because of the body. All he has to do is close his eyes and he's off into infinity.

And yet when he opens his eyes, he still sees that infinity. He sees everyone as points of perfection, of infinity. Peace, friends.

Our next word is purpose. P-U-R-P-O-S-E Now, purpose is that which one sets before himself as an object to be attained. Purpose is that which one sets before himself as an object to be attained.

It is the end or aim to be kept in view in any plan. It is the end or aim to be kept in view in any plan. It is resolution determination.

It is resolution determination. So much for the definition. Now, purpose is the word that gives us the power we need to propel ourselves to our destination.

It is purpose that gives the impetus. It comes to us when we release our brakes, step on the accelerator, move out into greater and more expansive realms with a feeling of lightness, gaiety, of levitation. When we are levitating high above the usual levels of earth, we get a much different perspective.

We get sort of a bird's eye view of this thing called life. We have moved ourselves way up above the noise and din of the narrow petty and small living into the higher and loftier places, into thoughts of more about people, the people all about us and even the people all around us on other planets. From this high vantage point we see that the purpose of life and living is to make us realize the real, wondrous and unlimited being that we are, that we have turned away from this infinity and that we must now return home to that abode that was always awaiting us, always beckoning us to come back home.

We see that we have been prodigal sons and daughters, that we strayed away from the rich and rightful mansion of the Lord or law and that now we want to do a turnabout as quickly as we possibly can to reclaim the bountiful heritage that always was ours. We see the Lord or law with a capital L and know that by simply living in accord with this divine law we acquire the fastest means of returning home to our Godhood. Then we see it as it was seen in the story of one of the gods in which he made himself into a pig.

He took onto himself a pig body and then a she-pig and then had many, many little baby pigs and he roamed and he romped and he wiled in the mud with great delight. One day one of the other gods came and saw his plight. They came to him and said, Brother God, what are you doing in a pig body?

What are you doing in a pigsty? He said, Go away and do not bother me. I am very happy here with my she-pig and all the little pigs and look at the wonderfully soft mud I have to roll in.

When the brother gods saw they could not reason with him anymore, they decided to take a drastic step. They took a sharp knife and cut open his pig body. Out he jumped and exclaimed, What a nightmare.

All that time I thought I was well off and happy. Thank goodness you brought me to my senses. Friends, that is exactly what we are now doing.

We have donned little pig bodies and think ourselves to be pigs, limited to a world of sense satisfaction that gives us only a tiny, tiny part of the unlimited joys that are ours for the mere seeing it and taking it. Think of it. We are giving up untold joys beyond joys only to partake of pathetically small, limited and non-satiable pleasures.

Is there anyone here who can say that he or she has had pleasure to the point where he or she is now totally satiated, satisfied? I doubt it. You will never find the joy that satiates in your present attempts to find it in the sense world.

No. We must let go, rise above it, get our heads above the clouds to see the vast new horizons. And when we do, we see the purpose, we take off the blinds, we take off the closures on our minds, and we see the purpose.

And from then on, friends, we are impatient to return to the unlimited expressions of joy, those that are rightly ours by our very nature of being the Godhood that we are seeking. Now, the power behind the purpose is the wisdom that is expressed by the law, and it is intensified by the responsibility and the freedom of which you use it under. I'll repeat that.

The power behind the purpose is the wisdom that is expressed by the law, and it is intensified by the responsibility and the freedom of which you use it under. This means we are as successful as we live by the Divine Law, receiving its wisdom and expressing it. And the more we take this responsibility, the more it works for us.

But we must put it into action. We must take on the purpose, the power, the responsibility. We must learn the law, and we must use it and live by it.

Every time we do not, every time we break the law, we are rudely reminded of it by what we call a problem, a sickness, a difficulty. Any of these obstacles are merely blocks or bars that we put in our way. They should serve as reminders to us to wake up, to break the bar, to live in accord with the law.

In this way, we get in tune with the Divine, in time and in step with the law. We get into what is called harmony, harmony of life. It is living in accord with the law that gives us a

harmonious life.

So, friends, release your brakes. Accelerate. Expand.

Levitate. And see your purpose and propel yourself to the Godhood that is yours. I will close with a poem entitled The Power and Purpose of God.

Choose this day whom ye will serve. Cast out wrong thoughts that bind feelings and thoughts that are unlike God. Make a channel for God of your mind.

The capacity of the instrument through which the power must flow controls the amount of power received, intake, and resultant outgo. If a boiler built only to handle a 50-pound pressure load were forced up to 500 pounds, it would probably explode. So with humans formed to be channels for the power of God on earth, those with channels corroded by hate and fear have always, indeed, a power dirty.

Only a trickle of life can flow through channels weakened by wrong, but the power of God is mighty in those whom purity has made them strong. The power of God is mighty and is the only reality. Choose this day whom ye will serve.

Let the power of God set you free. Peace, friends. In a way that will help you identify better with that which you really are and with a lot of helpful hints on how to identify with the real you, the you that never, ever changes, the you that's whole, complete, perfect, the you that you're trying to get to in everything you're doing, the you that you're looking for where it isn't externally.

One reason why I say it's easy is because you're trying to find you. How difficult is that? Also, you're every moment experiencing the real you, plus every moment looking away from it.

But you can't help but experience the real you. When you say, I, that's it. I am.

It's the beingness that you are that is you. How many of you expect to have these carcasses a thousand years from now? A hundred years from now.

Even fifty years from now. We have one person.

[Speaker 5] (5:57:31 - 5:57:43)

Marilyn Monroe is all about it. I'll be your age. I'll be your age.

You can stay eighteen all your life. I'll change.

[Speaker 1] (5:57:49 - 5:57:57)

And if you really love the body that much, you do it. You can stay eighteen all your life.

[Speaker 5] (5:57:58 - 5:58:00)

Maybe sixteen, I don't know.

[Speaker 7] (5:58:01 - 5:58:02)

Twenty-five.

[Speaker 1] (5:58:07 - 6:03:17)

But we should look toward the part that we really are. Bring it out. Identify with it.

Make it part of our conscious living. I am I. Get the sense of only I, I, I.

I am. I am that I am. Are you?

You say yes. Okay, that's it. Just be that only.

And you're in the ultimate state that you're all the time striving for with misery. Misery is moving away from that state. The only happiness there is, is being.

And you're being this. What you've heard me say is just quieting the mind through satisfying the desire. And when the mind is quiet, you're just being.

And that's the happiness you feel. That's the only happiness there is. How many have discovered that yet?

That there's only one single happiness. That's when you're being your beingness. Okay, that's a big assist because it should alleviate do away with all that effort looking for it out there in a million different directions.

Now that doesn't stop you from doing what you're doing out there. It doesn't matter what you do. What matters is your attitude toward it, your understanding of it.

But it sure makes life easier when you identify with your beingness. Try to get yourself placed on a scale of where you are. It's good to see yourself objectively which you're probably discovering with the TV.

There's a double benefit you get from the skits. One is when you start all your garbage, your emotions come up for releasing. And then when you watch it, it's entirely different, isn't it, when you watch it?

Because the first part is very subjective. It's me with all my pet garbage. And it's not what it looks like objectively.

We don't see ourselves the way we really are so when we come back and look at it, we want to hide most of us, don't we? That's not me. I didn't do that.

But you see yourself objectively it helps you move into the points of garbage that you are very much avoiding. So when you identify as to where you are and you see it objectively, you can say boy, I'm in the first step or I'm in the tenth step. I've got to move.

So identifying is part of seeing yourself objectively. And there's three parts that you think you are. You are, that's your beingness, that's the real part of you which sets up your mind and then develops all these programs over the ages.

And the programs motivate the thinking. And the programs are your feelings. I don't know whether any part of the world of psychology and psychiatry today accepts feelings as programs.

They're so blinded as to what they are. I think they accept them as being natural and right. Just adjust them a little bit so things get a little better.

But feelings are simply programs, subconscious automated programs of how we react to the external world. And every one of them has been put in as a pro-survival program in order to keep the body surviving. How many of you have seen that, that all these feelings are survival programs?

Well that's great. You get to see how silly it is when you're trying to survive a situation that you are eternal in.

[Speaker 7] (6:03:20 - 6:03:22)

And that's what you're doing.

[Speaker 1] (6:03:24 - 6:06:50)

You've got no choice. You're eternal. All this struggle trying to survive.

But where is the error? What are you trying to survive? The carcass.

As I used to say, driving around in a car, it's your case. It's got you closed in there. So has this carcass.

So in your beingness you create your mind and start programming everything and you think you are the body and you think the world is external to you after you have created it. You let go of remembering that you created the whole thing. It's all created here in your mind.

Change the picture mentally and it instantly changes out there. It's called a miracle. I believe most of you have experienced instantaneous changes out there.

How many have experienced it? What am I talking for? You know it.

But there's nothing out there but some total fakingness, most of which is subconscious and therein lies the problem. Subconscious means simply we do not want to look at it. The mind is a tremendous mystery to the world because they don't understand what it is.

They can't see the simplicity of it. It's the sum total of all your feelings and thoughts. That's all.

That's how simple it is. It's a collection of your feelings and thoughts. And everything you experience is via the mind.

Go unconscious, the mind is out of the way, there's no experiencing. So try to identify where you are at. Most of the time are you identifying with your body and the world?

The answer is yes. I wouldn't let you answer that one. But you can make it otherwise.

You continue in what you're doing but shift your identity from being the body just to being. Identify with your beingness and you just sit back and you watch the world go by. You get into the state of witnessing.

You don't even feel yourself moving because you cannot. You're omnipresent. When you identify with your beingness you discover that you're everywhere present in the entire universe.

And should you choose you can take a look, see anywhere in the universe without moving because you're there.

[Speaker 7] (6:06:52 - 6:06:58)

You don't even have to do astral travel. You're omnipresent.

[Speaker 1] (6:07:03 - 6:11:11)

Astral travel is in the mind. Astral body and mind are almost one and the same thing. So identify where you're at.

Make a decision to cut the journey short. Go free. Why agony?

You need to be free. So the real you is the beingness, the ego you is two and three, your mind and your body. And the three states that you identify with are beingness, doingness and havingness.

And with this you can relate to the charge of emotions. Apathy, grief, fear are down in havingness only. When you're down there you think your welfare, your wherewithal depends on how much you can have and you spend all your time trying to make and have.

You move up into lust, anger, pride, courageousness. You move into a doingness. Instead of thinking your welfare lies in having you feel you've got to be a doer.

Of course that's an advanced state. Only 5% of us are doers. 95% of us are wanting to have.

We're down so low we put ourselves in the state of being a slave. We must have a job. Someone must tell us what to do and give us the food that we eat and the money to get our lodgings.

The only reason why people work in jobs is that we have a slave consciousness. We're down in a havingness. Apathy, grief and fear.

That's where most people are riding the majority of times. Move up into courageousness, pride, anger and lust. Then you get to be a doer.

Which is a much freer state than being a slave. And when you get into the state of I can do, you've got enough wish and will to move to the top. Because you discover when you're just quiet in being that's the nicest thing there is.

And with the doingness energy, you'll work harder to drop the remaining limitations, the agflat so that you can remain in just the being all the time. Now that sense of beingness is not related to the world. It's related to how you look at the world.

You watch the world go by. You watch yourself. You watch your own body moving around like you now watch other bodies.

You'll see your body objective to you like you see other bodies objective to you.

[Speaker 5] (6:11:21 - 6:11:26)

So try to move up to constantly identifying with your beingness.

[Speaker 1] (6:11:27 - 6:20:24)

Hold I am or I, I, I only. I am my beingness. I am.

I am my amness. And then when you get to be a doer The water's not going to come down, is it? When you get to be the doer, then try to see that you're not the doer.

That all that is objective to you. Try to take the attitude I am not the doer. And what happens there is you let go of the ego sense of doing and shift into allowing the higher power or whatever you call it to do it.

In religion they say let go, let God. Can he do it? Yeah, he can do everything.

When you let go of your ego sense you automatically move into your beingness. And

that takes care of everything with no effort. And your life becomes totally effortless.

And start from taking all your happiness from you. Recognize that every joy you have is that nice quiet place of just being. Where your desires are out of the way.

Even though you're taking pleasure from the world. Try to recognize that that pleasure is you being you. Your mind is quiet.

Now on the way we should identify with everyone as being us. See everyone as you. And that's what happens when you see that you are beingness and that your beingness is all beingness.

So it includes everyone. So you see other people as you. Then try to identify with everything out there.

Every atom as you. Because it's your making. And when you identify with it you'll get to see that you created everything you're experiencing.

It's all in your mind. All you're experiencing. It's all in your creative mechanism.

Mind is only creative. Creates the thoughts that we hold in mind. And in the end knowing means being.

You can't get to know yourself. That's two things. I knowing myself.

I am myself. So the ultimate knowing drops away into being. All knowledge drops away into being.

You let go of all the accumulation that you spent lifetimes accumulating in a way of knowledge. Because it's all lesser knowledge than omniscience. It's all limited knowledge.

Limited by the mind. And you let it go and you discover you're omniscience. You're all knowingness.

After which you don't have to work hard thinking. There's no more thinking. You're knowing.

And in knowingness there's no thinkingness. So see nothing out there but you're some total thinkingness. By the way I think it would be good if you could write this down.

To be used in the future as a reminder. As a refresher. Did everyone get the first chart?

Or anyone who did not get the first part? Write it down. You can use this in the future.

This is stuff I believe you don't read in books. Or do you read in books? So give it to you in one sentence.

But not broken down this way. So it's good to have it where you can keep looking at it until you become it. With a capital I.

This is taking responsibility for everything that happens to you. What did I do to cause this awful thing? Develop that habit and your initiating thoughts will start coming up and you'll release them.

So that negative happenings out there will stop. The less negative happenings, the more positive happenings, the quieter your life is, the easier it is to go on. If you're constantly being plagued by death facing you, it's difficult to release.

But if your life is easy, you're in a better place to release. You're not so fearful of your programs anymore. You'll be able to allow up the bottom program of the fear of dying, the fear of living, and release it.

And when you continue this, see nothing out there but your sum total thinkingness, then you discover there is in actuality nothing out there but my beingness. Which reminds me of Viva Cananda. He said, when you get to the end of the line, you discover there never was anything but I all alone.

I, my beingness, is the totality of all beingness and that's the only real thing there is. Your beingness never ever changes. Your beingness is eternal.

And because it never changes, it's the only truth. If something changes that was not true the moment before, for a thing to be true, it has to remain as it is. And the only thing you will ever experience that does not change is your beingness, which you are right now.

Identify it. And move toward your beingness. When you reach the point where you begin to see no objectivity, nothing's apart from me.

There's nothing out there but my sum total thinkingness. You are me. Every atom in the universe is me.

That is what you will see as you stay as you identify with your beingness. Here we're trying to scratch the little pieces of it and the totality of it is ours.

[Speaker 7] (6:20:25 - 6:20:26)

It's our creation.

[Speaker 1] (6:20:34 - 6:22:01)

So we work and work and release and release until there are no thoughts. Now every one of you experience moments when there are no thoughts. And it's a tremendous state.

But as long as there's a piece of garbage left, it comes into play and pulls you away from that nice quiet place. And some of us think it's the noise out there that's real. Not the beingness.

And we move away from rather than try to stay in the state of beingness. And when you get there you'll be intuitive only. You'll operate in the world without thinking.

You'll be offensive to no one. You'll have answers for everyone. You can talk to people on their subject and help them.

And as you're doing it, you're watching your body talking and answering their questions and you're listening to it just like they are.

[Speaker 7] (6:22:06 - 6:22:08)

Sometimes you say, wow, that sounds good.

[Speaker 1] (6:22:20 - 6:23:47)

So, do not identify with your body and mind. What's left? Your beingness.

Your is-ness. Your are-ness. Your am-ness.

Your existence-ness. That's the part of you that's real, whole, complete, perfect, eternal. That's the part of you you're struggling to get to in everything you're doing.

You'll never rest until you get there. Summed up, have no attachments and no aversions and you'll have everything. You'll have the all.

The universe will be yours. Why? It's your universe.

You created it. It was yours in the first place. And this is a little bait.

Because you're wanting so many things. I'm telling you, you can have a piece of real estate. You can have the whole world.

You can have all the other worlds. You can have the omniverse if you're released.

[Speaker 7] (6:23:48 - 6:23:50)

Because it's your creation.

[Speaker 1] (6:23:54 - 6:26:45)

You can duplicate and make two of these, two omniverses. So of course when you get there, why do you want to carry that load on your back? You don't.

You let it be. And you just remain identifying with your beingness, which is the greatest

thing there is, barring none. There's more.

Here are words indicating the free state. This can help you in setting your goals. The word I like best is imperturbability.

The place where nothing can ever disturb you again. The place where no person can disturb you. You just look at the other one and you allow the other one to be in what the other one wants.

And it doesn't disturb you. One, I owe them. Even if they want to kill you, how can it disturb you?

You're eternal. The greatest disturber of everything, the cause of all turbulence turbulence of the mind, perturbations, masturbations, everything is desire. It just spins us into this tremendous swirl of what we're into.

Aim for desirelessness. Aim to release all your desires. Try to move towards less and less effort.

Now, of course, you've got to move up out of the havingness state into the doingness state before you try to make things effortless. But when you let go and identify what your beingness, things become effortless. And as, I guess, mostly I've heard we say every impossible, no matter how impossible, becomes immediately possible when we are completely released on it.

And you know you're completely released when you just don't give a hoot.

[Speaker 3] (6:26:46 - 6:26:48)

Could you say it again?

[Speaker 1] (6:26:51 - 6:30:13)

Every impossible, no matter how impossible, becomes immediately possible when we are completely released on it. And you know you're completely released when you just don't give a hoot. The sense of actionlessness, of not being the doer, work toward that and toward witnessing everything that's happening.

Sit back and be the witness of it. But when you reach the top all these things are in place. That's the way you will be.

Those are the five words that I like best for the top state. You might have some other words you could add to it. And so to close on a sense of humor which most of you have seen, at the grief, fear, loss, anger, pride, courageousness, acceptance, and peace we must get rid of the ag flap in order to cap it.

And coming from this side cap spells P-A-C and this is the Pac-Man. The C-A-P is the Pac-Man that gobbles up the ag flap. But you need to get up here to gobble that up completely.

It's from the high point that you'll reach down to suppress fear of dying. Allow it up so you can let it out. Okay, that's the end of my talk for today.

Be yourself. You've got no choice. No matter how much you try otherwise you'll always end up eventually just being yourself only.

So why not now?

[Speaker 5] (6:30:14 - 6:30:20)

Why take time? Okay, thank you.

[Speaker 1] (6:30:24 - 6:34:07)

I'll take you on the major roller coaster ride that we are on and have taken. It's interesting. Your daily lives are roller coasting all the time.

It might be that the archetypical thing was the original roller coaster ride but we should know intellectually the whole complete picture which when we do, I think it better helps us place ourselves better helps us move in a direction of getting off the roller coaster. If you can imagine it, life should be a straight line. Not even that.

A point. Just never move. Never act.

Never do. And that is the ultimate state. Yet if you have concocted a body or bodies, they go on without you doing a thing.

Your body moves. The world moves and you do not do a thing. You just sit back and watch it all.

So this concept of being still, being a point or better than that, being every point without moving, does not take away from you your dear, dear world that you hold on to for life, which is your nemesis. So I know some of you have seen this before, probably more than once but if there's anything I do it's say the same thing over and over and over and over and over and over and over and over and over and over again. And I wonder why don't you hear me?

Or if you do, why don't you just do it? And the doing is really undoing of the doing so you can remain still and just be and be and be and be. Does that remind you of a song?

If I could be and be and be and be, if I could be. Even as this needs a change of lyrics a bit. But what I'm really doing I see is introducing mantra.

Anyone here do mantra? Or have done mantra? Okay, I'll give you some.

If I could be and be and be and be. I ain't got nobody. I'm misbehaving all by myself.

That's it.

[Speaker 8] (6:34:09 - 6:34:11)

There's a lot more.

[Speaker 1] (6:34:14 - 6:34:50)

There's a lot more. But the whole concept of mantra is to get your mind in the direction and try to quiet it by holding it on that one direction so that the other direction would drop away. It would be wonderful if they would.

But mantra is good if you have a very noisy mind, to get it quiet. Okay Marilyn, wrote that, didn't I?

[Speaker 8] (6:34:50 - 6:34:53)

Which one? I am I.

[Speaker 1] (6:34:55 - 6:34:58)

I've got to be free.

[Speaker 5] (6:35:01 - 6:35:07)

Change the song from I've got to be me to I've got to be free.

[Speaker 1] (6:35:10 - 6:36:02)

You could also I've got to be me. I don't know how that would fit for you. But the one I like best, I just heard I am I, I am I, I am I, I, I, I.

Yeah, try it. The last part. Not the last part.

That was polite. The one, one, one. I am I, I am I, I, I, I.

[Speaker 8] (6:36:02 - 6:36:03)

That's I, I, I.

[Speaker 7] (6:36:03 - 6:36:06)

I, I, I.

[Speaker 1] (6:36:12 - 6:43:31)

So this roller coaster that we had decided to take a ride on. We start off in being only beingness, if you can imagine what that's like and you cannot. The mind cannot see beyond the mind.

Mind is a come down from beingness. So when you try to imagine it, it's impossible. But how many of you have experienced just being your beingness?

Almost all of us. There isn't a moment when you're not. There isn't a moment when you're not experiencing your beingness.

And this is what you're looking for. In your every act in life, you're looking for your beingness. And what is it?

You call it yourself, make a little capital S. When I am just myself only, I am my beingness. And you can't help but be yourself.

You cannot help but be your beingness. So what do we do? We take a sleigh ride, or a coaster ride, at this nice even perfect wonderful spot.

We start moving out and we take a real downward ride, go to a bottom and then ride back again. In this all perfect state of beingness, in order to get into difficulty, we create what we call our mind. So right at the beginning here, we set up a mind.

It's only an instrument to separate. Only an instrument to create differences, parts primarily, after which, the more parts we create, the more it hurts. So after we create this mind, we do everything to get back to the beingness with the mind.

But the mind cannot do it because it's lower than beingness. But what the mind can do is direct you toward letting go of the mind, so that you can just only be. But once we start out, that's not enough.

We set up a body. The first body is a causal body. It's a delightful body.

Because there, every concept, every idea we have is instantaneously fulfilled. Every concept is instantaneously fulfilled. And there's not too much motivation to get out of that causal body.

And yet it's relatively easy to do it, to go back up. But what we do is we make a denser body called astral. And here's where we really hang ourselves.

I'm putting the neck right around that line. When we get down to the physical. In the realm of time, this was started eons ago, in the realm of time we've been hundreds of millions of years into the physical.

This is how stubborn we are. And theoretically, anytime anyone should choose, that one can go just right back up to the top. But as you've noticed, you get so caught up in your

toys, in your externals, you just don't want to let go.

So we've developed all these externals more and more and more. And the more we develop, the heavier we feel. The slower we get, the slower we move.

And see, it hits bottom, the state we are in, the physical. It's the slowest densest state possible unto beings everywhere in the universe. We cannot go slower, lower, denser than we are right now.

So that's a great place to be. We're halfway through. And we're actually, those of us using the method, are beginning to move up and out of the physical.

We've chosen a time to come in when the incentives to get out of the physical are going to be the greatest. And that's great. Because it's when all the props are knocked out, all the external props are knocked out, that we say, enough, and we go back home.

[Speaker 5] (6:43:32 - 6:43:34)

Home is up there.

[Speaker 1] (6:43:47 - 6:45:01)

So you've chosen a wonderful time. You couldn't have chosen a better time to come into the physical realm. Because unconsciously we set it up, originally consciously, so that we will not be forever caught up in this heaviness, in this misery, in this limitation.

And when we set it up, we could see ahead of time that you get so blinded you don't know where you're going. And so we set up the automatic protective stops. That's the physical set up so that the physical can't work anymore.

Then we have to go back up. There's only one way to go. Up, when all the props are out.

I don't know whether to mention it or not, but I will. The leader of what's considered one of the most spiritual countries in the world died this morning.

[Speaker 8] (6:45:03 - 6:45:04)

Not God?

[Speaker 1] (6:45:05 - 6:45:06)

Yeah, Indira.

[Speaker 8] (6:45:08 - 6:45:09)

What?

[Speaker 7] (6:45:09 - 6:45:11)

She was assassinated.

[Speaker 1] (6:45:11 - 6:45:24)

By whom? Two of her guards. They were Sikhs.

Two of her personal guards who were Sikhs.

[Speaker 3] (6:45:24 - 6:45:25)

What Sikhs?

[Speaker 1] (6:45:27 - 6:48:18)

A Sikh group in India that kind of stepped aside from Hinduism and are seeking their way. But it's not spelled S-E-E-K, it's S-I-K-H. They're a big group there and they're trying to separate their part of the land from India, so there was a battle going on.

But the irony of it, who did it? Her closest personal guard. What I'm saying to you is there are no safeties in this world and what are you doing every day trying to make it safe?

Even if you get to be the head of the one of the most spiritual, one of the largest countries you still can't be safe. Until you identify with your beingness and when you do you will have the absolute safety there is. You're untouchable, immortal, whole, perfect.

So try not to hold on to this physical carcass with the intensity that you do. Start looking towards moving up. You'll move back into the astral.

When you get up there it's different from here. Here you're looking in a downward direction all the time. Here you keep your direction up.

And when you do it enough you get to be a Christ, a Buddha, back in the causal. That's where they are. And where they are is such a thin line from just beingness only.

Should they choose to go over the line they can do it. But they get caught up in wanting to help the world so that the ones who start helping seem to hang around for thousands and thousands of years. But they do it in a very comfortable body, the causal body.

So, be caused.

[Speaker 8] (6:48:22 - 6:48:27)

Of course. And what about you Lester?

[Speaker 7] (6:48:29 - 6:48:30)

Are you in the causal?

[Speaker 1] (6:48:32 - 6:49:03)

If I were in the causal I wouldn't be talking to you. When I say you I mean the world. I sat in it for years and then came out to do my duty to God and my country.

Play all the laws and do good. In other words you were drafted. But I volunteered for it.

You have to volunteer.

[Speaker 7] (6:49:06 - 6:49:07)

Causal.

[Speaker 8] (6:49:15 - 6:49:17)

Being prepared.

[Speaker 1] (6:49:18 - 6:52:13)

But once you sit in that quiet state it never leaves you. And it's extremely difficult to stay with the noise. I still have to use radio, news, read the newspapers, know what's going on in the world and so forth because if I don't I just automatically float up and if you would ask me questions I'd look at you and just smile.

Because there are really no answers to the questions you're asking. You're asking me well why shouldn't we be limited the way we are? Why shouldn't we have all these troubles?

Why shouldn't we have this heavy body? Why shouldn't we suffer? That's what every question that you put to me sounds like.

And in the early days that was the way I used to answer questions. I wasn't even aware of it until an awfully sweet girl who worked with her husband at the Valley Verde School said to me, oh Lester you're so rude. I said, am I?

She said, you certainly are. I didn't know why so I had to ask her why. She said, I just asked you a question a few minutes ago and you looked at me and smiled.

You didn't even answer me. Then I asked you a second question and you did the same thing. Then I asked you a third question and you did the same thing.

That is rude. And I said, gee she's right but I still don't think it's rude. I said, will you ask them over again?

She didn't want to. But I did try to answer her questions more so. This happened in Phoenix in a restaurant.

I came back to Sedona and I asked closer ones when you ask me questions sometimes do I just look at you and smile? They said, yeah. I said, why don't you say something about it?

This was Reverend Lindsey. He said, oh I understand. Another fellow told me the same thing.

It was only then that I realized I was not answering the great majority of questions but I was answering where I was coming from with a smile. That smile is so worth that perfect being. Of course when you project that to the other person it tends to lift them.

But of course I couldn't lift them high enough to agree with me. So they wanted an answer down in the pit. So I had to learn how to talk pit language again.

[Speaker 7] (6:52:23 - 6:52:30)

So this is all pit talk, huh? Is that when you moved to New York? Oh no.

[Speaker 1] (6:52:33 - 6:54:31)

Back in the early 60s I began I think it was really in 68 I began watching TV. I had a TV set. Hour in, hour out.

One program after another. Until I could get my first feeling. And when I got the first feeling I got a little tear in the corner of my eye.

I just jumped up and I applauded. But it took me until 1968 before I could do that. From 52 to 68.

Now back in 52 I knew I would be doing what I'm doing. I had the whole picture. When you're there there's no time.

You can see back a million years, forward a million years or tomorrow. But I saw the picture and I knew I needed to come back. And it took me 18 years to get into the realm of thinkingness whereas it took me three months to get out of it.

See this is beingness this is thinkingness this is more of doingness. You're quite active there. And incidentally when you dream and you see your body, that is your astral body.

And that astral body is the matrix for the physical body. So it looks exactly like it.

[Speaker 7] (6:54:32 - 6:54:32)

Matrix?

[Speaker 8] (6:54:34 - 6:54:35)

Mother.

[Speaker 1] (6:54:40 - 7:01:15)

The mother of this body, it forms this body. And down here we think we have to have in order to be. We start gathering the infinite universe back together by trying to own one plot then more and more and more.

Now when we think we have the world like some of our leaders do they want to take in the moon. And this week NASA was talking about Mars. They think the Russians will probably get there before us.

If you get Mars and you want the whole solar system after that you want the rest of it. When you're in the realm of havingness. So when you're in havingness and you start to do, it moves you up towards the astral.

Now there's a difference between here and here. When we're up in that top state, we're up there in sort of a passive way. Now when we run the gamut of all this we come back to it in a positive way.

I think the best way I can explain that is like sickness. If you're born healthy and you're healthy all your life you'll appreciate sickness, the health. You'll like it.

It's nice but you're not aware of the value of the health. However when you're sick for a decade or two or three and then you become healthy you will always appreciate the state of health. That's a positive knowing of what is health whereas if you're born healthy and remain healthy all the time it's a passive knowing of what the state of health is.

So when we run the gamut we go out no more because I live in a hell and that's the state we're in here. The most limited, the most hellish state beings can ever get themselves into. Because we're down here we have a tremendous advantage.

When you're in hell the advantage is the incentive to get out of it and we're plagued with it. Peppered, like with bullets all the time to get out of this state. And because of that from here we can go straight all the way back home when we so decide.

I'll tell you this, once you get up into these nicer realms you'll take eons to go all the way. Things are nice everything falls into line. You're conscious of the fact that you're going up without incentive to do it.

And so the old programs hang on and keep us in this nice state for eons and yet we're never fully comfortable in any of these states until we get back there. We are always prodded by the memory of what it was at the beginning. So to avoid the endless you see when you're in these states you're highly sensitive.

The majority of the time everything is wonderful but when things are not you feel them

far more intensely than you can feel now. Your feeling is totally concentrated on whatever that feeling is when you're up there. And by comparison to the harmony you're living in, it's extreme.

It doesn't last but when you hit it, and you will hit it, it's extreme. And so you're occasionally going into a terrible feeling. How many people have read the autobiography of a yogi?

I can use that book to allude to these things. Here you take Yogananda. He was free before he was born and at one time he's going to visit one of the saints who's way out and he meets him and all of a sudden he drops down on the ground and he's crying and screaming, oh please give me an experience of God.

From the high state, when you go into that non-godly state it's excruciatingly painful. He threw himself on the ground with screaming he was writhing with the agony of not being one with God. Those are the things we go through in these higher states.

So what I'm trying to say is these states are awfully tempting. And as you move up, some of these characters will invite you into it. My recommendation is bypass it all.

Take this. Get off the roller coaster.

[Speaker 7] (7:01:15 - 7:01:16)

Go right back home.

[Speaker 1] (7:01:19 - 7:03:49)

Being in the state we're in, any one of us can do it. Remember that's the tremendous advantage of being here in the physical. We can go straight back home.

You can do it in a few months, a few years, this lifetime, or many many lifetimes. It's up to you. You make the choice.

Now the majority of people on this earth who do not have the Sedona Method are going to take millions of years through the trial and error, through the hard way of smashing up everything to show us that it doesn't lie in things. I think you can see that as our trouble today. We have materiality.

We were never so unhappy. Back in the days when I was a boy, a youth, hardly anyone had enough food, if you can imagine that. We were doled out to things like fruit, desserts.

They were expensive. Things like cars, TVs, radios, airplanes, boats. A very small percentage, probably less than 1%, of us had those things back in those days.

But today everyone has more than what the wealthiest man had back then. And we think material things will bring happiness. And we still do.

We still go after them. Discover where the happiness is. It's not in the thing.

It's in letting go of the agony of not having it. Desire is an agony of lack. It's letting go of the desire for having it that momentarily quiets our minds.

And at that moment, we're just being.

[Speaker 7] (7:03:57 - 7:03:59)

Discover where in lies your happiness.

[Speaker 1] (7:04:00 - 7:08:36)

You'll stop wasting your time. You'll stop pounding your head on brick walls. And you'll go direct for where it is, right where you are.

It's just you identifying with your beingness. You see why I say it's simple? It's the simplest thing in the universe to be.

You are. That's how simple it is. And when I say it's easy, what does it take for you to be you?

Nothing. What does it take for you to be you? Nothing.

What effort does it take to be none? But look what you're choosing. A tremendous effort to be otherwise, to be limited, to be sick, to be chasing after specks in the world when the whole universe is yours.

So it is simple. It's you. Your beingness.

And it's easy because you're there now. Effort has nothing to do with what I'm talking about. Effort is all the commotion you go through to be what you are not.

An extremely limited physical body. Spending almost all your time trying to keep it surviving. Even though it's so obvious that the body does not survive, everyone's spending 99% of that one's time trying to keep the body surviving.

It's a no-win proposition. And still we go after it. You see how brilliant our minds are?

Loose the mind. Stop the thought by ridding yourself of the motivators of all the thoughts called feelings. No feelings and you're there.

See how simple it is? Now when you so decide to let go of your feelings, it's easy. It's an accretion that takes tremendous effort to hold on to it.

Become effortless right now and you're free. Let go of all your effort. Every ounce of it is trying to be limited.

Trying to be what you are not. It's simple. You are it and it's easy.

It takes no effort. Every ounce of effort you use is trying to be a limited body. Trying to keep it surviving even though you're not smart enough to know that it doesn't.

If you were, you'd just give it its just due and you'd focus all your attention on going free. You would turn all your attention inward. Take all your joy from you.

Which is the only place where it is in the first place. So it's simple and it's easy. Everyone fights me on that.

I think that's my biggest danger point. I think more people want to kill me because I say it's simple and it's easy than anything else. What is it that wants to kill me?

[Speaker 5] (7:08:39 - 7:08:40)

The effort.

[Speaker 1] (7:08:42 - 7:08:59)

The ego, the effort, the mind, they're all one and the same thing. Ego equals mind, mind equals ego. You're so wanting to be a limited ego that when I suggest otherwise you want to kill me.

[Speaker 7] (7:09:04 - 7:09:05)

Isn't that silly?

[Speaker 5] (7:09:14 - 7:09:16)

Not from the ego point of view.

[Speaker 1] (7:09:20 - 7:12:03)

Well right back to ego, he must go. I don't know why everyone chooses to hang on to the misery. As long as you're trying to get your joy from this world, for each ounce of pleasure you take, you get pounds and pounds of pain.

For each ounce of pleasure you take, you get pounds of pain. Putting it another way, for each ounce of pleasure you take, you get pounded with pain. Laughter And you're all experiencing this more or less.

Why not make the decision here and now to go free and let it be in a matter of weeks, months. And then to beg to you I say, if you want to have, have anything without effort if

you're free. If you want to do, you can do anything without effort if you're free.

So there is no giving up. There's only a taking on more and more and more until you're infinite. So many of you think you're gonna give up.

You give up as you do with food. You give up your misery. That's why you give up.

But you have not convinced yourself yet to what I'm saying now. Because once you do, it's just a matter of months. And you'll dump all the feelings and just be your beingness.

Okay. I'm taking you on the roller coaster ride, the main one. Of course what we do on these rides is we impose another roller coaster.

Down here it's really sharp.

[Speaker 7] (7:12:08 - 7:12:14)

So on our way up we're going to see that we have a choice to go into the astral and the causal.

[Speaker 1] (7:12:20 - 7:12:21)

Can't you see it now?

[Speaker 8] (7:12:22 - 7:12:23)

No.

[Speaker 1] (7:12:23 - 7:12:25)

You don't think you have a choice?

[Speaker 7] (7:12:26 - 7:12:28)

I mean, I don't know anything about the astral or the causal.

[Speaker 1] (7:12:30 - 7:50:57)

It's all in the mind. You're experiencing both of them right now. When you have an idea and you see it through to completion, the moment you have it, that's done by the causal part of you.

When things happen immediately, that's done in the astral part of you, like in a night dream. Whatever you think is immediate. And when it takes time and years, you're in the physical.

If we don't have a perfect body and we want a perfect body, that means we do not believe or have the conviction that we can make the body perfect. It means we are

holding in mind a consciousness of an imperfect body, because the body is an exact copy of the mind. The body is our consciousness, projected outwardly.

Now, is it necessary to have a perfect body? It's not. It's necessary to have a perfect understanding.

Everything else being equal, if you can't have a perfect body, make your body perfect. However, you can go beyond the necessity of a perfect body by getting the spiritual understanding of I am not the body. Therefore, the body does not affect me.

And this is a much higher state. In fact, I think this is one of the highest of states. To be able to maintain your spiritual equanimity regardless of what happens to the body.

Because we are not this body. This body is not infinite. It's an extremely limited vehicle.

Very, very delicate. Change the temperature 100 degrees, it dies. Put many tiny amounts of chemical in it, it dies.

Cut out oxygen, it dies. So this body is an extremely limited vehicle. And it is much better to not be the body.

The spiritual discipline of having an imperfect body and not having it bother you is a very high spiritual discipline. Many fully realized masters will go through life with a sick body. Setting an example of non-emphasis on the body.

Because the body is our biggest, biggest trap into limitation. I am this body. Not only is the body the limitation, but associated with it are thousands of other limitations.

So Bob, for myself, I prefer not to correct the body now, but to have it touch me not. Not even in the slightest. Regardless of what happens to it.

A perfect body is not the highest state. A body is a limitation even when it's perfect. It's a perfect body.

It's still a body, but perfect. A higher state is not being the body. You're shaking your head now.

So again, it's a matter of level. But because we're into a level that is high, I've got to stay up there. Be not the body.

Be what you really are. Be infinite. Perfection is not a perfect body.

Perfection is absolute perfection. You have a tendency to bring it down to perfect things. Perfection does not relate to things.

No thing is perfect. Everything is a thing of limitation. So the top state, the absolute, is a state of no things.

It's just beingness or pure consciousness, pure awareness, the top state. It's not being a thing, a body. It's just being.

So to sum it up, of course we should have perfect bodies. If we have bodies that pull on our attention all the time, it's difficult to meditate. So rid yourself of body demands.

Make the body as perfect as you can. However, it is a higher state when the body does not affect us because of not identifying with the body. But the top state is just beingness, only beingness, or consciousness, only consciousness.

It's consciousness conscious of all consciousness. It's beingness being all beingness. And consciousness and beingness means the same thing at the top.

Being anything is being a limitation. See, happiness is our natural inherent state. We are the all.

We artificially create a lack and then a desire to undo that lack, which when that desire is fulfilled we feel better. It's like sticking a pin into you and it hurts and you take it out and say, gee, that feels good. This is exactly what enjoying things and people is.

We hurt ourselves, remove the pain and say, that feels good, that makes me happy. Every time you feel happiness you feel only your real self, more or less. The happier the more you feel your real self.

And you attribute it to things and people out there. The mechanism of it is that when we create the lack, we start up thoughts. I need this person, this thing to make me happy.

That causes a bit of pain, that need, that lack, which when we are relieved of that thought, we return back to being ourself, which is what we call happiness. This is something great to be achieved in life when you see that your happiness is inherent and that what you have been calling happiness is doing away with it and then restoring it and attributing it to people and things. So, if you want to enjoy a body, that's your privilege.

If you want more joy, don't enjoy the body, just be joy which you naturally are, that's the natural state. It's not necessary to need things when you see that you are the all. There's nothing lacking.

So, take your joy directly, be yourself. That's being infinite joy. I saw that there's as much life in this body as there is in a piece of wood.

It's carbohydrates, the same chemicals as a piece of wood. That the only life in this body is me. I put the life in the body.

I saw that the body is my consciousness and my consciousness puts life in the body. When you see that you make the body, you can change it. You can mentally change it.

Now, the body we have right now is the education body-wise that we have accumulated up to date. This is my concept of a body, that's your concept of your body. It's deeply subconscious right now.

This is why it's difficult. This picture of the perfect body must be with more powerful than the sum total of all the pictures in the past of an imperfect body. Right now, you have to get that picture of a perfect body with a thought that's stronger than the sum total of all the thoughts of imperfect body of the past.

When you're able to do that, your body will immediately change to this new thought of perfect body, which is more powerful than all the past thoughts. Does that make sense? This is the mechanics of it.

Now, what's a powerful thought? A powerful thought is a concentrated thought. The more concentrated, the more powerful the thought.

A concentrated thought is a thought without other extraneous thoughts present at the time. The very best way to get a most powerful thought is to let go of yourself, your little self. Let go of your feeling I am Bob, I have this, I have that.

And say, yes, there is only perfection including this body. If you can let go of the world... I say your thinking mind is your biggest obstacle.

Your mind is going on faster than the speed of light all the time, whether you're aware of it or not. If you're not conscious of it, it's going on subconsciously. You've trained yourself to think, think, think, think, think.

And you've got it spinning with all these thoughts. You've put a lot of importance upon this thinking in the past. The importance of it is also subconscious, so it's not easy to let go of the importance of thinking.

And these are obstacles to your letting go of thinking, which if you could let go of thinking, and just one easy thought, with no other thoughts around, I am perfect. Instantly you'd be perfect. I'm talking about the body.

So it'll take a continuous trying until you achieve it. And someday, through an almost effortless thought is the way it feels, because your mind is so quiet at the time, it'll happen. And you might not even be aware of it when it happens, you might become aware of it later on.

I was just reminded of a case I heard of, of a man who was in a wheelchair for so many years, I forget how many, house caught on fire. He packed two bags and ran out and sat down on them, because after he sat down on the bags he had realized what he had done. He had forgotten that he couldn't walk.

See, when it does happen, you're accepting the positive so much, that negative thing is forgotten for the time being. So to sum it up, the thing that will affect a perfect body is a very strong conviction. I am a perfect body.

Or a concentrated thought, which is saying it in another way, which is a thought undisturbed by other thoughts at the moment. That your mind is clear of other thoughts at the moment. And the feeling is a feeling of let go.

You just let go. And let the perfection be about the body. Now the best way to see this, I believe, is through the night dream.

This is like a dream, just like a night dream. While you're in the night dream, you are there, there are other characters, there's a world there, and things are going on. And while you're in it, it's real, right?

While you're dreaming it. It's only when you awaken from the dream that you say, it never was. That's what happens to this dream.

When you awaken from it, you'll see that it never was. That there never was anything but perfection all the time. So it's a process of awakening from this dream.

To see this, you're going to have to go through it. I couldn't give it to you, see? But if you continue, you'll reach a point where you'll see that, my gosh, it's just a dream, and then you'll see that it's a dream that never was.

That there had always been perfection. But again, you can't comprehend that until you experience it. You might get it momentarily, many people do.

You get a momentary picture of the whole thing as being a dream. That there never was anything but perfection. And then the next moment, you trick yourself into the delusion again.

Of thinking that it is real. You see, there's really only one thing I want to do in the world, is to have everyone know what I know. At the same time, it's not for me to push this on anyone, but if they really want it, I really want them to have it.

So the two get together. So I don't see it as boldness. I see it as doing the right thing.

When you see the perfection, there's nothing to do. And I actually, I really feel that I am not a teacher, I am never teaching, and I still can't get used to the concept of being called a teacher. Francis has got me to accept it more now than ever before.

I can do it more readily, say, oh yeah, I'm teaching. But in my consciousness, I'm not teaching. How can I teach a perfected being who is omniscient?

In this top state, you perceive this world as nothing but your very own self, with a capital

S. There is nothing but the self. Or, there's nothing but God.

God is all. Everything you see is God. And you are it.

That's the way you see the world. Others look at it and say, uh-uh, it's just the opposite. You look at it, it's perfect.

It's God. It's me. It's I.

So there's no contradiction when you're in a top state. And you, to the eyes of others, float through life the way they do. But in your perception, it's not the way they see it.

And the very top state is being in that top state and in the world at the same time. Oh, someday you'll laugh at all this tremendous effort to be exactly what you are and have always been. It's such a joke to go through a tremendous struggle only to be what you are always have been, always will be creating all these devious means of assuming you don't have infinite joy even giving up all joy, and then going through a tremendous effort of trying to establish infinite joy again.

But it's a joke. Now, in truth, there is no such thing as time. Time is a variable.

Truth is that which never changes. Perfection is always perfect. It doesn't change.

Anything that changes is imperfect, is unreal. Time is nothing but a mental concept. You have a dream at night and you cover maybe 80 years.

And while you're in that dream it was an 80 year period. How much time was it to you after you awakened? That 80 years becomes maybe minutes.

I'm just trying to bring out how time is nothing but a mental concept. In the dream it was 80 years. You awaken and say, gee, it was just minutes.

You awaken out of this dream, you'll see it was no time. It was always there. Everything that was or will be is here now.

Time is like taking a movie real and looking at one frame at a time. And saying the frame before it is yesterday and the frame after it is tomorrow. It's all there.

You can look at it all now. But in time we choose to look at one frame and then say the one on this side is the past and the one on that side is the future. If you'd look at the whole real you could see your entire life from beginning to end.

But mentally you choose to do it the way you're doing. Time is only a mental concept. But in order to accept this you've got to see it yourself.

You've got to perceive it. You've got to realize it. Thinking on it deeply you'll get the realization someday, wow, it's just a mental concept.

Eternality is now. It's an ever-present now. There's no past, no future.

It's all here now. There's only a nowness in truth. I thought tonight I might talk on the subject of love.

Love is one word I seldom use mainly because it's so misunderstood. I also believe that through this method of growing or only through growth do we understand what love is. That by defining it we just add some more words to the usual words and it doesn't really convey the meaning of the word love.

But love is an absolutely necessary ingredient on the path that we ever expect to get with full realization. We must increase our love until it is complete. Now the love I talk about, of course, has nothing to do with sex.

Sex is a body gratification. However we have confused it, most of us, very much with love. And the majority of us still tie it in with love although when you see what sex is and what love is you'll see they're two different things.

They can be tied together and they don't have to be. The love that we talk about here is the love of Jesus Christ. It's the love complete which expressed in the extreme is love thy enemy.

I think the best definition of the word, as it seems to me, is love is a feelingness of givingness with no expectation of receiving for the giving. It's a very free giving and it's an attitude that is constant. Love doesn't vary at least the type of love we're talking about.

The amount we have we apply to everyone. We love our family as much as we love strangers. This might sound odd but this is the truth.

To the degree we're capable of loving strangers, to that degree we're capable of loving our family. The concept of possession is just the opposite of the meaning of love. In love there is never a holding onto, a fencing in or anything like that.

Love has a sense of freeing the ones we love. When we are giving an attitude we want the other one to have what the other one wants. I guess the best example of this type of love is the love of a mother for a child and sometimes a father.

A mother will sacrifice and give everything to the child without considering herself. There are many other definitions for love. I'm just trying to think what they are.

I think acceptance is a good word. When we love people we accept them the way they are. If we love this world we accept the world the way it is.

We don't try to change it. We let it be. We grant the world its beingness the same way we should grant every other person his or her beingness.

Let them be the way they want to be. Never try to change them. Trying to change them is injecting our own ego.

We want them to be the way we would like them to be. So love is a feeling first of all of oneness with of identity with the other one or all other ones. When there is a full love you feel yourself as the other person.

Treating the other person is just like treating your very own self. There is complete identity. Love is not only a feeling.

Love is a tremendous power. Which is so little understood in the world today. We have an example of this type of love being expressed today by Martin Luther King.

No matter how much he is attacked he will give out nothing but love to his attacker. He teaches non-violence. Now the biggest demonstration of this type of love was Mahatma Gandhi's winning a war against Britain without any arms.

Through teaching the British are our brothers. We love the British. Non-resistance to the British and to the British soldiers.

Only love for them. Gandhi understood this and was able to win over enough powers in India to make this effective. The power behind love without question is far more powerful than the hydrogen bomb once you see what love is.

Love is the most powerful force in the universe. When we express love as love is, not as we have been taught to think what love is. It is said sometimes that God is love.

And I say one with God is a majority. One individual with nothing but love can stand up against the entire world because this love is so powerful. Which I think leads us somewhat into seeing that this love is nothing but the Self or the capital S that we speak of.

This love is God. God is love. God is all powerful.

So there is some authority for what I am saying besides my saying it. Love will give not only all the power in the universe, it will give all the joy and all the knowledge. Now how to make this practical?

The best way of increasing our capacity to love is through wisdom, understanding. However we can do things in our everyday life that will raise our level of love. The first place to practice love is at home with the family.

We should try to love our family more and more and more. I think everyone knows the wonderful experience of love, of loving one person. So you can imagine what it is like if you loved three billion people.

It would be three billion times more enjoyable. So home is the first place to keep trying to increase our love for the ones around us. By granting them their beingness that's the most difficult thing I believe to do in a family, to grant the other one the other one's beingness especially if the other one is a child.

But every child is a whole, complete infinite individual. Next after loving the ones in our home we should try to love our neighbors, then our larger group, our state, our country. Then we should try to love all people all over the world, even Russians.

I heard Oral Roberts say something on that some Sundays ago. He said, people ask, what would Jesus be like if he came back today? And he said, he wouldn't be the way people expect.

He wouldn't have anything against anyone. He would not hate the communists. He would talk against doing wrong, doing evil, but he would never say anything against any human being.

I believe that if we understood the power of love and that if the majority of Americans love the Russians, Russia would be conquered by the Americans without any arms. And after we learn to love all the people in this world there are many more people outside of this world. I think loving all the people in this world would allow us to meet with our brothers and sisters of other worlds.

Because in this universe there are many, many mansions, many, many places of abode. And because of our incapacity to love on this planet, we have cut them off. So to come back to the point of being practical, the more we practice love, the more we love.

And the more we love, the more we can practice love. The more we develop love, the more we come in touch with the harmony of the universe. The more delightful our life becomes.

The more bountiful, the more everything. It starts a cycle going where you spin upwards. This loving and receiving.

That's another thing. If we want to be loved, the way to do it is to love. It's not only the very best method, but it's I think the only method of receiving love, is to love.

Because what we give out must come back. But looking for love without loving does not bring love to us, does not satisfy us. The happy one is the one loving, the one giving.

Blessed is the giver, because he's so much happier if he gives from his heart. Are there any questions on this concept of love?

[Speaker 4] (7:50:58 - 7:51:27)

In your statement, if you don't love someone more, you hate the other person less, and

you've got more to do better than that.

[Speaker 1] (7:51:30 - 7:53:15)

I think before that though, it reminds me of another point. When we say we love one person more than another, if we will trace it through by going inwardly, we will find that the one that we love more is a person whom we think we need that has something that we would like to have and therefore we say we love that person more. Actually, love cannot be chopped up.

If you want to test your own love, look at your enemies. This is the real test. Or if you don't want to go that far, look at strangers.

Examine your attitude towards strangers. It should be one of well, they are me. They are my family.

Every mother should be our mother. Every father should be our father. Every child should be our child.

This is the attitude we achieve through understanding. This is the real sense of the word love.

[Speaker 2] (7:53:27 - 7:54:06)

It seems like to me you're talking about love as giving. Giving of yourself and so forth. It seems like that as you give of yourself that people tend to hate more and more and eventually it seems like they can if you don't respect them.

I think both fathers and queens you derive emotionally, mentally, financially and they use you as a crutch.

[Speaker 1] (7:54:08 - 7:54:29)

I say no, that's impossible if we feel the real love. I'm turning right back around the other way. If we have the correct attitude of love that doesn't happen.

Now what you're saying I hear very often.

[Speaker 2] (7:54:30 - 7:55:02)

Don't you think that people do something about the impression I get is that love is assigned to other people in the way of weakness perhaps. It seems like there's a loss of respect. I just wonder how you can give and yet keep the respect.

[Speaker 1] (7:55:02 - 7:55:57)

The givingness is not in things, number one. The givingness is in attitude. We can always

maintain an attitude of love.

Now most people who give are not giving lovingly. They're giving because of the credit they will get for giving. Look at me, I'm doing good.

Or I get my name in the paper or something like that. You see that type of love will get us into trouble. People will drain us on that because we're looking and we're looking to put ourselves up in the process and therefore they'll pull us down.

[Speaker 2] (7:55:58 - 7:56:03)

Don't you think it's easier to love somebody 5,000 miles away than somebody next to her?

[Speaker 1] (7:56:06 - 8:01:49)

The easiest thing in the universe to do is to love everyone. This is what I think. This is what I've discovered.

Once we learn what love is that's the easiest thing to do. It takes effort and agony not to love. It takes tremendous effort not to love everyone.

And you see the effort being expended every day. But when we love we're at one with them. We're at peace and everything falls into line beautifully.

Well the main thing is to see love in the sense that I'm trying to define it. Then those things don't happen. But when we love in the sense that humanity understands the word to mean, then you're right.

But I don't call that love selfishness actually. We are doing things to help ourselves and yet in the high love, in the spiritual love, there's no self-abnegation. We don't have to hurt ourselves when we love everyone and we don't.

You see in love there's a feeling of mutuality. That which is mutual is correct. If you love you hold to that law and therefore people won't take advantage of you.

If you're loving you're applying the most powerful force in the universe but it's the love of the Jesus I'm talking about. Practically speaking if someone is trying to hurt you and you just feel love for that person and if that person continues you'll see them hurt themselves. If they continue further they'll almost destroy themselves or just knock themselves out.

They won't be able to oppose you anymore. But we have to practice this love that I'm speaking of not the love as we have known it. No, that would be love.

It's a constant attitude. It's a constant attitude that evolves in us when we try to develop

it. However, we should try practicing the love, as I said before, first on our family.

Grant everyone in the family their own beingness if you can. If you can't, keep trying. Keep trying until you can.

Then apply it to friends. Then strangers. Then everyone.

See, by doing this you will develop although as you say it isn't something you can turn on just like that. It's smothered by wrong attitudes. Now this love I talk about is our basic nature.

It's a natural thing. That's why it's so easy. The opposite takes effort.

We move away from our natural self. Cover it, smother it with concepts of the opposite of love. And then because we're not loving unloving comes back at us and proves to us the concepts like Paul brought out, which we all experienced when we first started practicing this love.

You're not alone, Paul. Well, this is a matter of semantics that I want to get involved in. The way you put it, yes, but not in a general sense.

It's true after you discover what love is. It's the greatest thing in the universe. It's a thing that everyone wants only because it's his basic nature in the first place.

Every human being is basically an extremely loving individual.

[Speaker 3] (8:02:14 - 8:02:22)

Yes. The more we love the less we have to think.

[Speaker 1] (8:02:22 - 8:03:06)

If I'm not loving you I have to be on guard, I have to protect myself. If I'm not loving the world I'm always protecting myself from the world which causes more and more and more thoughts. It puts me extremely on the defensive and subconsciously it builds up year in and year out.

And then I'm a mass of thoughts protecting myself from the world. Now, if I love the world, the world can't hurt me. My thoughts get quiet, the mind gets peaceful and then that infinite self is right there.

And that's the experience of this tremendous joy.

[Speaker 3] (8:03:08 - 8:03:32)

It's not the object again that brings it down it's the quieting of the mind, the less actually being of being. This really is the love of the Trinity more than the object. We say it's the

object and we love it.

[Speaker 1] (8:03:32 - 8:03:33)

But it's actually what you say.

[Speaker 3] (8:03:34 - 8:03:36)

You're taking it right from the top now.

[Speaker 1] (8:03:40 - 8:06:32)

What Harry is saying is that we take our infinite beingness, our infinite joy and we cover it over with thoughts. We take the natural state which is unlimited. We cover it up with thoughts of limitation.

The thoughts smother this infinite self that we are. It smothers the capacity to enjoy and so all we need to do is to quiet the thoughts or rid ourselves of all thoughts and what's left over is the infinite glorious being that we are which is our natural state. Isn't that odd?

It's our natural state. That's the way we were that's the way we're going to be. We are actually that now but we don't see it.

This infinite glorious being that we are, being absolutely perfect can never change. It's always there. We just don't look at it.

We look away from it. We look far away from it. What we should do is turn our mind inward and begin looking at it and the more we look at it with a capital I, the more we see it.

Everything seems to point to the same direction, doesn't it? That happens as we get more understanding of what life and the universe is. Everything fits together more and more until it gets simpler and simpler until there's just one absolute symbol called God.

God is simple, everything else is complex. The greater the complexity the further we are from God. That's why God is one and only one, or one without a second.

[Speaker 2] (8:06:34 - 8:06:50)

Have I covered the subject of love?

[Speaker 4] (8:06:51 - 8:07:28)

In practice, then, if someone else has a heart-felt desire and our heart, I'm going to use that word, that same feeling and there's a feeling that if I went along and I might lose something, then that isn't love. But if it was complete in the sense of whatever they

wish, I wish, because their feeling must be my feeling because there's only one feeling. I wouldn't be afraid, but if I'm afraid...

[Speaker 1] (8:07:30 - 8:07:42)

There's a word for it today called togetherness. A very good word. It does not fit what you're saying, togetherness.

[Speaker 4] (8:07:42 - 8:07:57)

Together we see one weak, in a sense, to me. But that's the word that's being used.

[Speaker 1] (8:07:59 - 8:08:07)

I think it would be better off if we dropped the word love and use words like togetherness, oneness.

[Speaker 3] (8:08:20 - 8:09:46)

When you're trying to align your interest with another, I have the attitude that I know that my being is... I feel that I'm lined up. I can't get hurt.

So therefore, how can anybody else hurt me? Therefore, I want the other person to have what they want also, because again, it's a round thing. I know that I can't get hurt, and so I know that I must extend the same thing to you.

It isn't a thing that I have to line up mutually here, or same ideas, or align myself with anybody. I just know that I'm on the track, that I'm alright, and that everything else means nothing to me. Nothing can hurt me, regardless of what other attitudes there are.

So then, we accept all situations, or anybody, because it has to be good for them, and it can always be good for you, regardless of what happens.

[Speaker 1] (8:09:47 - 8:10:10)

It's impossible to be hurt when we love fully. We are never hurt when we love. We only feel wonderful when we love.

In fact, we feel the greatest when we love.

[Speaker 4] (8:10:10 - 8:10:37)

When I was even differentiating, though, more, of course, in the beginning, in my practice, in the home, but if you feel a sense of togetherness with one more than another, then you begin to separate oneself. It's not full love.

[Speaker 1] (8:10:37 - 8:11:43)

It's partial love, and the more partial it is, the less good it feels. When we love all the time, we love everything, we have nothing but a tremendously wonderful, warm attitude of everything is fine, every person is just right. We wear rose-colored glasses.

That's the way we see the world when we love. When we hate, we see the same world in just the opposite way. So it's a tremendous thing to learn this little secret of the power of love.

I wonder if I could read off some of the definitions in the book. There are so many ways it's been said. ...

[Speaker 3] (8:11:51 - 8:11:51)

...

[Speaker 1] (8:12:08 - 8:13:48)

... ... I remember before this book came out, I said to Francis, I never know what to say on love.

There isn't much you can say about it. He laughed at me, and he showed me all this. But this was gathered over many, many thoughts.

I can see it's an attempt to convey the concept of the real love by saying it in as many ways as possible. For the first one, love is a feeling of givingness with no thought of receiving any return for it. That's the one I started with.

Love is giving with no strings attached. Only by loving does love come to us. The more we love, the more love comes to us.

I know this is a basic error in many, many people's thinking. They go through life wanting to be loved, never feeling that they are, even when they are really getting the love. Because the feeling has to be in us.

If I love you, I feel wonderful. If you love me, you feel wonderful. As you said before, it's the one who loves that feels great.

So wanting to be loved is getting into a direction that can never be satisfied.

[Speaker 4] (8:13:54 - 8:14:00)

Don't you then give the love that you get back? You have to be the love that you feel.

[Speaker 5] (8:14:04 - 8:14:05)

What love do you feel?

[Speaker 4] (8:14:09 - 8:14:14)

You seem to have an object of the love, but you're really feeling your own love that you give to the other person.

[Speaker 1] (8:14:22 - 8:15:17)

It's these different concepts of the word love in different people that might not just suit your concept what Bob says. I know what Bob means and I say yes, but you'll always be right because you think that way and thinking makes it so. Love is an attitude, a feeling and requires no action at all.

It requires no action. It might have action. You might give away everything you have, but it's not necessarily so that you should or would give away everything.

The main thing is the attitude.

[Speaker 2] (8:15:22 - 8:15:24)

Does a child love?

[Speaker 1] (8:15:30 - 8:20:47)

A child loves a little more than we do, but not too much more. Because a child comes into the world with attitudes developed over the millennium. A child is not a new thing at birth.

It's the sum total of the entire past. But since the child hasn't met with the world, the cool, cool world yet, the child has not taken on more concepts of the opposite of love and in that sense a child loves more than an adult everything else being equal. The main thing that a child wants from us is love and we cannot fool a child.

They know our feelings and that's what they read. They don't listen to the words that we put out. We fool ourselves with the words, but we don't fool the children.

But giving love to a child will develop love in that child this lifetime. It will condition the child for a very, or a most happy life. But before we can love a child we have to know what love is, develop it and be capable of loving.

That's why I've always said to mothers, if you want to help your children help yourself. That's the very best way of helping your children. Right, John?

We've been looking for our lives now. And you'll notice that the children understand it immediately and reciprocate. The reason why we have a hassle with children today is mainly because we don't know what love is.

If we were capable of loving, instead of the conflict with children it would be just the

opposite. It would be a complete harmony between parent and child. It's only because we have lost sight of what love is that we are in this difficulty of opposition between parent and child.

There's hardly a family in which this does not exist today just a matter of how little it is. Because the world as it is today is in a very confused state. Knows very little of the real values that we came here for.

And it's lost in chasing the God, money, prestige and so forth. Do I go on reading these things? I was thinking you could read them yourself.

Love is acceptance. Love is taking people as they are. Love is loving the other one because the other one is the way the other one is.

Love is trust. When we love people we will always trust them. You can use these things as a check upon yourself.

If you don't trust someone you don't love them. That's not an easy one to see. I suggest you work that out yourself.

If you don't trust someone you don't love them. I say trust the most crooked person in the world and that person will be honest with you. Love is a feelingness of peace.

As we said before when we love we have no enemies. We don't have to be on guard. We're at ease.

Love is identification. It is being the other one by identifying with the other one. Love is what every being is seeking through his every act.

[Speaker 2] (8:20:49 - 8:20:50)

That's a powerful one.

[Speaker 1] (8:21:01 - 8:21:09)

Love is identification. It is being the other one by identifying with the other one. You feel as though the other one is you.

[Speaker 3] (8:21:10 - 8:21:37)

You identify with him. If you're in that sphere you automatically identify with everyone.

[Speaker 1] (8:21:39 - 8:22:12)

It goes together. When I say identify you are me. I know that.

That's identification complete. I also know your every thought and feeling. That you are

me.

That's how complete the identification becomes. This actually happens.

[Speaker 6] (8:22:13 - 8:22:18)

It becomes I am my father, one I am my brother, one I am my sister.

[Speaker 4] (8:22:31 - 8:22:48)

It doesn't really matter who gets it. Paul should have it. We both have it.

So what happens? Pardon? It's a mutual one hearted feeling.

[Speaker 1] (8:22:51 - 8:22:54)

You should enjoy his getting it.

[Speaker 4] (8:22:54 - 8:23:20)

True, or he would enjoy my getting it. So it wouldn't matter any more than two people who in a sense of young lovers wanted something. They both want it.

It's almost the same sensation. If the other one gets it, they're joy. Isn't that true?

Even if our enemy gets it, we should have that joy. But who's our enemy then?

[Speaker 1] (8:23:25 - 8:24:38)

It's a very good question. If you love your enemy, you have no more enemies. The power and effect of love is obvious.

Just try it. Apply it. Like you're doing on that, on other things.

The effect is obvious. It's a very powerful thing.

[Speaker 2] (8:24:39 - 8:26:15)

I think you're really good at accepting people as they are and work to attain it. But I guess the question that I have where I'm more confident than almost David is what happens when these people have done an effect on your life that your concept affects you adversely. Isn't there room here for constructive criticism or pointing out the truth that you see it and still accepting them as they are?

This is something I, just the last few weeks, I've done a great deal of thinking about it. I think in the past that I've accepted people for what they are. If I was raised like he was, thought like he was, I'd do exactly the same thing.

But what happens, it seems like anyhow, I guess I would say I tolerate them perhaps more than accept them. But I can't appreciate them when they do something that affects me in an adverse manner.

[Speaker 1] (8:26:16 - 8:26:50)

Paul, we shouldn't look upon them as human beings subject to error. If you saw the absolute truth, you'd see infinite perfect being. Now I say this is the truth.

Everyone's an infinite perfect being. That when we see them otherwise, we're not seeing the truth. But if you see what it does to your concept, I say you're looking at them wrongly and you'll be hurt because of that.

[Speaker 2] (8:26:51 - 8:27:20)

But what happens if you see them as a perfect being and perfect in their own right and so forth and yet something happens that my appearances anyhow, looks like it's affecting you or your family then what do you have to say then? I'm just not seeing it right now.

[Speaker 1] (8:27:21 - 8:27:44)

Change your view. Change your thought. Change something in you and it'll change out there immediately.

If you don't like the world out there, you must change yourself. And immediately the world will become right. That's the way we want it to be.

[Speaker 2] (8:27:45 - 8:28:18)

Well doesn't this mean though, that if you carry this attitude right on through not just to this person but to this country or the whole world and so forth, that this world would never change? In other words, isn't all the progress, the so-called progress, isn't all the so-called progress brought about by dissatisfaction with people or situations as they exist?

[Speaker 1] (8:28:18 - 8:29:37)

No, just the opposite. Dissatisfaction throws a monkey wrench into the work. When there's love, progress is the very greatest.

I just read one here that love is what every being is seeking through his every act. If you will trace through all your behavior, or the behavior of people, what are they looking for? That's the ultimate.

That is the greatest of all progress, is love. Our life is getting far too complex and it's not

progress because people are not happier today. I think that's the proof of happiness.

They have things like they've never had it before. Now look at the mess we're in today, or don't you see it?

[Speaker 2] (8:29:39 - 8:30:05)

No, well I guess No, I don't think, I think I guess that's the way I have to live it. I think they can do better than ever. I mean the world as a whole.

I guess because I think that there is that there is less pain in the world today from a medical standpoint we'll say.

[Speaker 1] (8:30:05 - 8:30:15)

There's probably more I suppose mental pain. Yeah, the greatest pain is mental. There's more anxiety and dissatisfaction today than there ever was in our time.

[Speaker 2] (8:30:15 - 8:30:27)

Right, but I just by my own thinking I don't know if you're on music or anybody who thinks that that's because of an unwillingness to adjust, a new acceptance you might say.

[Speaker 1] (8:30:27 - 8:32:11)

Okay, I'd say it's lack of love. Well, I could put it another way. It's not that we have less love today as much as it is we were so busy, busily occupied in trying to make a living we didn't have time to be with ourselves.

Now we have time to be with ourselves. Thirty years ago we thought, oh if we only had things we would be happy and we were striving very hard to get things. Now we've gotten the things and instead of being happy we find ourselves less happy, which is good because our next big lesson is to learn that happiness is not in things.

It'll go more toward principle in the near future. But we're coming down now to a dangerous point of getting away from the absolute truth by accepting some of the things of the world as they really shouldn't be accepted by us. We should see the perfection where the seeming imperfection seems to be because we are aiming for the very top.

I know I'm not satisfying you very much, Paul, am I?

[Speaker 2] (8:32:13 - 8:32:20)

Well, I'm certain that when I hear something I do I don't form the opinion, I just kind of tell it as it is.

[Speaker 1] (8:32:21 - 8:32:46)

It's something I can't give to you. I can make words and you have to do something with them and if you see, I say if you see what I see then you'll see it. If you don't, well, work with it, maybe some day you will.

But you've got a good base to work from.

[Speaker 4] (8:32:48 - 8:33:26)

As you said before, it was easy for you to accept people as they are. The person then seems to want something and it would really be perfectly all right for me to go along knowing that all is perfect and it doesn't matter to me what they want. It's possible for me to give it to them and it would be I being them, knowing there's only perfection doesn't matter and there's only perfection that comes from it.

But if I'm afraid then I'm separating myself and saying there's something besides God, something besides the family.

[Speaker 1] (8:33:28 - 8:34:10)

Now one of the keys to abundance is the spirit of giving. The key to supply is to develop that constant feeling of givingness. This is a real key in producing supply.

If we had an attitude of givingness every moment and we wanted things, they would smother us. A constant attitude of gratitude is also a very helpful thing.

[Speaker 4] (8:34:16 - 8:34:18)

Gratitude is something that doesn't make sense to me.

[Speaker 1] (8:34:19 - 8:34:57)

Stop it. There's a lot of other words here that could make sense. All these things I say to me are all the same things.

Almost everything I say is the same thing again and again, in different words, in different phrases. But I smiled before when Harry saw how this thing of love was the same as something else. In the end it all comes down to one thing, and only one.

So stick to the words that you like and let go of the words you don't.

[Speaker 6] (8:35:03 - 8:35:14)

Because after all, it's always your own concept of any word that means to you a little respect. It's strictly your own concept.

[Speaker 1] (8:35:15 - 8:36:02)

To me, all these words mean the same thing. Love is acceptance, identification, understanding, communication, truth, God, you, me. It's all the same thing.

And it will be to everyone if they'll look at it from the same point. From your very own center. If you look at it from your very own center, you'll see that it's all the same.

Your very own center being your very own self, with a capital S. The real you that you are. Not this fake ego that we're trying to make a big thing of.

[Speaker 3] (8:36:02 - 8:36:16)

All our schooling, all our education has cut it up into pieces. And now we're trying to make it all together.

[Speaker 1] (8:36:17 - 8:37:43)

That's why I've said education actually is a system of learned ignorance. It's a miseducation, as it is today. All the important things in life are never taught.

No matter how many years you go to college, you don't get any courses on happiness, love, life. All these subjects that are so important that everyone is seeking, there's not a single course in any college in this country on it. It's an attitude of givingness.

It's not an actual givingness of things. Now, giving things could be part of it and giving things could be just the opposite of love. I can give you things because I want you to like me.

That's not love, on my part. That's kind of both to my ego.

[Speaker 6] (8:37:44 - 8:37:45)

You're seeking love.

[Speaker 1] (8:37:49 - 8:38:19)

However, the greatest givingness that can be given is to give understanding, to give wisdom. If a man asks me for a meal and I give it to him, five hours later he needs it again. But if I get across to him the principle on how to produce a meal, he'll never go hungry again.

So the greatest givingness is understanding, wisdom.

[Speaker 6] (8:38:21 - 8:38:51)

I was going to say before when Paul was talking about the other person doing things

which may seem to be against you to gain this end, but really he's merely attempting to gain love by doing this for someone in his field and therefore if you understand that, that understanding, and you know he's doing it to gain love, that scene drew this misconception.

[Speaker 1] (8:38:53 - 8:38:59)

Now carry that through to the extreme and you'll see that every person in his every act is seeking love.

[Speaker 6] (8:39:00 - 8:39:13)

Alright, and if I know that and it seems though he's doing something against me, I know he's doing something for him and therefore he can't do it against me. I know that.

[Speaker 1] (8:39:15 - 8:39:23)

And as long as you know it, you are correct. So, nothing can be done against you.

[Speaker 8] (8:39:29 - 8:39:33)

Right, get it?

[Speaker 6] (8:39:36 - 8:39:37)

That's right.

[Speaker 4] (8:39:38 - 8:39:46)

But if a person hesitates to give things, it's because he feels he doesn't have it all and that he would be taking something from himself.

[Speaker 1] (8:39:50 - 8:39:54)

It's in the attitude, not in the act of giving or not giving.

[Speaker 4] (8:39:57 - 8:40:05)

I actually get frightened when they speak of giving things and I don't see the difference. If they are so capable mentally, certainly they have all the things they need to give.

[Speaker 3] (8:40:08 - 8:40:47)

Sometimes giving is failing the basic thought behind the condition that you're about to give. Like you were mentioning about heart function. If I feel love to the heart disease, then I give to the heart function.

If I would want to actually fight heart disease, I would see the imperfection in the

thought, in the thing, and know the perfection.

[Speaker 1] (8:40:48 - 8:45:16)

There's all levels of helping. All degrees of helping. When you do that, you affect every atom in this universe.

You affect every person, whether they realize it or not, because you're invoking the power that's most powerful. It's loving every person into a perfect being, minus all the negativities of diseases. You actually do far more to all the heart disease with that attitude than you would by giving money.

I'm trying to make a point that it's not important whether you give money to them or not. The important thing is your attitude. You can give for the glory of being put up as a giver.

That does you no good. Or you can have the attitude of what you just said, and actually give no cash, and you're doing far more good. So, it's the attitude that's important.

Love is the answer to all problems. No matter what the problem is, if you will just apply love to the fullest extent possible, and succeed, that problem will drop away immediately. Just don't get aggravated.

Just know that everything is fine, everything's all right. And just feel love, and you'll see that problem resolve itself, no matter how difficult the problem it is. When there are problems, if we would love more, they would disappear.

When the love is complete, the problem dissolves immediately. Love is communication. Communication and love go together.

Communication is getting across an idea. I say, Frank, da-da-da-da-da-da-da, and you say, oh yeah, da-da-da-da-da-da-da. It's an idea from me to Frank, and acknowledgement of it.

That's communication. We both see eye-to-eye on the same thing.

[Speaker 6] (8:45:17 - 8:45:28)

Now, this is very important. What did you just say? You both see eye-to-eye?

All right, now let's forget about this eye. Right?

[Speaker 1] (8:45:31 - 8:45:39)

Well, that eye-to-eye meant...it's an expression. I didn't mean the physical eye. Eye-eye.

[Speaker 6] (8:45:43 - 8:45:43)

CC.

[Speaker 1] (8:45:47 - 8:47:04)

You can easily test this out in your own life, that if you increase communication with an individual, you increase the love between the two of you. Just practicing communication. Say something to them, have them acknowledge that they got it by repeating it, and go on and on that way, and the love between the two of you will keep going up and up.

Increasing communication increases love. And the other way around, increasing love increases communication. You'll notice that the more you love, the more you're able to communicate with people.

It's a very interesting thing that can be tested very easily. Just increase communication, and you'll see love. Deal with someone who's against you at the moment.

[Speaker 6] (8:47:04 - 8:47:35)

You betcha. Because, you know why? Because, as Paul said before, if someone appears to be doing something that appears to be against you, there is a lack of communication between the eye and eye.

And if you do, if you open up that channel of communication between the eye and eye, and there is no longer anything that this man is doing that is foreign to you because your awareness of him is raised to such a degree that there is a perfect understanding of him.

[Speaker 5] (8:47:38 - 8:47:43)

I didn't see whether the left is just as good or not.

[Speaker 1] (8:47:54 - 8:54:16)

Another thing happens as love increases, reality in the world increases also. The more we're capable of loving, the more we'll see things exactly the way they happen. Now, if you practice increasing your reality in the world, your love will go up too.

Just in the same way that if you practice increasing communication, your love will go up. Or, the converse, the more we love, the more we see things the way they are in the world. If we were all very loving people, every time there'd be an accident, we'd all see it alike.

Let's further up, Harry. If you have the love complete, there never would be an accident. Love is communing, love is communication.

Lending support, wanting for the other one what the other one wants, that is love. The greatest help or giving one may give to another is to help the other to get the

understanding of truth. In this way, one gives the other the formula for happiness.

Love is the cohesive force of the universe. Love is attracting, integrating, and constructive, and so affects everything and anything that it is applied to. Parliaments cannot write the world, but enough individuals feeling love can.

I think that's an interesting point for our present times. You cannot legislate a correct world. Parliaments will never straighten this world out.

Only when the individuals, when the majority of people in this world have an attitude of love will the world be a nice place to live in, will it be harmonious. Almost all people mistake ego approval for love. Because it is not love, it is not satisfying.

Consequently, one continuously needs and demands it, and this produces only frustration. Boy, the next one is a hard one. I'm going to just read it and skip over it.

Love is not an emotion. Or maybe I shouldn't skip over it. When I say love is not an emotion, emotion is energy in motion.

It's an intense active disturbing thing, an emotion is. The emotion of love is the most peaceful of feelings. And in that sense I mean that love is not an emotion.

People need each other and think it is love. There's no hanging onto or fencing in of the other one when one loves. Human love does not want to share its love with others, but rather wants its own personal satisfaction.

Real love wants to share its love, and the more it is shared, the more joyous it is. There is no longing for in love because longing is separation. Love being oneness, it does not allow separation.

True love cannot be gotten through marriage. It must be there before marriage, or developed during marriage. Love cannot be applied to one and not to another.

It is impossible to love one and hate another. When we love one more than another, that one is doing something for us. That is human love.

When one loves people because they are nice to him, that too is human love. True love is unconditional. In true love one loves even those who oppose him.

See the next sentence is a real test of where we stand on the subject love. We should love everyone equally. This is a tremendous yardstick for checking yourself on growth.

Equal mindedness toward all being. Loving everyone equally is actually the top state.

[Speaker 4] (8:54:20 - 8:54:53)

Isn't the secret of love really a realization that you have all and he has all? Therefore

there is no separation? Because if you say he's got something I haven't got, that's where difficulty comes in.

It's like sitting on a pile of sand. You have a pile of sand, I have a pile of sand. I put a little mark on it and say, I want your river.

And I say, well you've got a pile of sand and you just have to make a mark on it and you have a river. And you say, I want your river. It's like a pile of sand, it's just a word river.

I have all and you have all, so there's no pluses there.

[Speaker 1] (8:54:53 - 8:54:57)

When you see the truth, everyone has exactly the same amount. It's infinite.

[Speaker 4] (8:55:01 - 8:55:26)

So if you want what I've got, it's simply because you don't see you're already sitting on a pile of sand, then you can have a sand too because you're sitting on it. That's simple. So I say, you've got this sand, you say, well I want mine, or you can have mine because it's infinite sand.

I don't care. So if I say I can't have, well that's a difficulty. I say, well I'm not sitting on infinite sand.

[Speaker 1] (8:55:30 - 8:55:34)

It's making an untruth. It's making a lie out of the truth.

[Speaker 4] (8:55:35 - 8:55:52)

So love is really pointing out, well you're sitting on a pile of sand like I'm sitting on a pile of sand. Take the sand. And this is all the thoughts.

We get them through our thinking. But we say, no we don't. I have something and you don't have something.

Isn't that all the cause of our difficulty?

[Speaker 1] (8:55:52 - 8:55:55)

It's awakening to the fact that we have everything.

[Speaker 4] (8:55:56 - 8:55:58)

And this comes first, doesn't it, before love?

[Speaker 1] (8:56:01 - 8:56:03)

How do you work out it from both sides?

[Speaker 4] (8:56:06 - 8:56:20)

Well I can't love something. If Harry's got something that I haven't got, how can I love Harry if I don't? I want it.

It's only if I have it and he hasn't. And if he hasn't, he can't take anything from me. So we both love each other because we both have it.

We don't fight over the air.

[Speaker 6] (8:56:21 - 8:56:26)

But if you say to Harry, Harry I love you because you've got something there that's going through.

[Speaker 4] (8:56:27 - 8:56:56)

I love you. Isn't that right? Because together we admire and feel good towards that same infinite capacity that we have.

Isn't that right? There's no separation in our capacity. There's none.

So all we can do is enjoy the same thing. There's nothing but enjoyment.

[Speaker 5] (8:57:19 - 8:57:33)

When the revelations start coming, they come.

[Speaker 1] (8:57:34 - 8:59:25)

Just don't stop and let them keep coming. It's been there all the time, though. That's the odd part of it.

All we do is open our eyes to something that's been there all the time. Yeah, the concept was wrong. And you let go of the wrong concept.

And there it is. Stop the thought. Stop all thinking.

It is impossible to get love. Only by loving can one feel love. The more one looks for love, the more one doesn't love.

It's kind of indicting. One should strive to love, never to be loved. To be loved brings temporary happiness, ego inflation.

When one loves fully, one can have no concept of not being loved. When one loves fully, one can have no concept of not being loved.

[Speaker 6] (8:59:30 - 8:59:31)

That's Kenny's idea.

[Speaker 3] (8:59:36 - 8:59:52)

If we experience our beingness, if we can't feel any desire, we don't care what the other guy thinks. It doesn't change.

[Speaker 1] (8:59:52 - 9:02:15)

That's what I ought to... When love is felt for the enemy, it makes the enemy impotent, powerless to hurt us. If the enemy persists in trying to hurt us, he will only hurt himself.

One does not increase his love. One merely gets rid of one's hate. We can't increase our love because that's our natural state.

Behind these concepts of non-love is always the infinite love that we are. You can't increase it. All you can do is peel away these concepts of hatred so that this tremendous loving being that we are is not hidden.

Actually, we don't keep increasing our love. We just keep doing away with the limited concepts of hate that we've had before. By hate, I mean anything that's not love.

Fear, envy, jealousy, apathy, all those attitudes are different degrees of hate, at least the way I use it, they are. And so we really don't increase our love. We undo our attitudes of hate.

Our attitudes of hate, our attitudes of...our thoughts of limitation, the greatest sin of all sins, the downfall, is the ego sense. I am an individual separate from the all. That's the real fall into mankind.

[Speaker 3] (9:02:20 - 9:02:23)

Oh, no.

[Speaker 1] (9:02:26 - 9:02:33)

Everything we do prostitutes God, practically. Not only prostitution, almost everything does.

[Speaker 6] (9:02:36 - 9:02:53)

But just to show you how literal sins are, are the meaningless of sins, put it backwards, pronounce it backwards, what does it mean? Who ever heard of SLIS? What does it mean?

[Speaker 1] (9:02:53 - 9:02:56)

It's nice, N-I-S, it's nice.

[Speaker 8] (9:02:58 - 9:03:01)

Oh, how thorough.

[Speaker 1] (9:03:04 - 9:03:11)

You know, evil is spelled backwards, is live, so you got to be careful of that backwards stuff.

[Speaker 5] (9:03:44 - 9:03:57)

You know, while you were mentioning that they don't have any courses on joy or happiness or peace, in the college I taught, well, the one that comes the closest is sex education.

[Speaker 8] (9:03:59 - 9:04:02)

And you're being facetious again.

[Speaker 6] (9:04:08 - 9:04:32)

I think Will Rogers had this thing I read his biography, and in his biography he made a statement, I have never met a man or a person Yeah, there's another way of saying it, that he never met a stranger.

[Speaker 1] (9:04:36 - 9:04:46)

But that is the concept. And that was his feeling about people. It shows in his philosophies and his humor.

He had love.

[Speaker 6] (9:04:48 - 9:04:57)

That's why he left this circle. He needed someone else to meet again.

[Speaker 1] (9:05:18 - 9:06:39)

My interpretation of the word stranger is a term that I don't always mean. I think the word name used to mean nature. The name of nature was the same word.

Because people were named by the nature of their work. Right? I lost the point I was going to bring up.

What did you say? Whose nature I do not know is what I wanted to imply. His nature is my beingness.

He is me. That's like that English guy. He is me.

Someday you'll look around and you'll just see yourself every way you look. And you'll have a feeling you are me, without a question. Without a doubt, you are me.

[Speaker 3] (9:06:43 - 9:06:45)

I'm putting the pieces together but I haven't seen that one yet.

[Speaker 1] (9:06:47 - 9:07:36)

You could. That word I is the exact same I, no matter who uses it. When you get to top state you have a consciousness as a constant I, I, I goes on in the top state.

That's all you see, hear, feel, think, know. Just I, I, I, I. Which is your beingness.

And it's beingness that never changes. Beingness always is.

[Speaker 2] (9:07:42 - 9:07:45)

Is becoming the opposite of being?

[Speaker 6] (9:07:49 - 9:07:51)

Or don't you have to become before you be?

[Speaker 8] (9:07:52 - 9:07:53)

No.

[Speaker 6] (9:07:55 - 9:07:56)

You have to be.

[Speaker 1] (9:07:57 - 9:08:07)

The becoming is an apparency. You are. I am that I am.

It's an amness.

[Speaker 2] (9:08:12 - 9:08:32)

I guess the way I visualize it is you're you. You're being but before you could be you have to take off these coats or jackets or whatever. I think of them as coats and you become blinders.

[Speaker 1] (9:08:35 - 9:09:03)

It's the apparent becoming, yes. But you are, so how can you become? It's only an apparency that you are becoming.

It seems that way. You're right. So therefore it seems as though you're becoming.

But that's a seemingness, that's not the truth. The truth is you are. Here and now.

[Speaker 2] (9:09:12 - 9:09:21)

To me what you're saying I can't quite understand it. I'm in West Covina, I just haven't got there yet.

[Speaker 1] (9:09:23 - 9:09:45)

No, you are there now but you've got this silly limited concept that you're only here. That you're only that body and only to that body can you be somewhere. That's not true.

If you would see the truth you'd see everything going on at home right now as you're talking with me.

[Speaker 8] (9:09:48 - 9:09:49)

You'd better believe it.

[Speaker 6] (9:09:50 - 9:10:09)

I hear the turmoil right now. It proves that he is out of breath. Absolutely.

But we see him here, don't we? But he could be back there any time you want him to be. So he is there, really.

This will give you something to talk about on lunch break.

[Speaker 1] (9:10:15 - 9:10:50)

But these are things that we can't talk ourselves into. These are things we have to realize on our own. We have to see it through our own mind's eye, so to speak.

Otherwise it's just words. Someone who doesn't think he's omnipresent says that's ridiculous, I'm right here. So until we realize this it has no meaning, really, for us.

But I say try to realize it and boy what meaning it will take on when you find out you are, always have been, always will be omnipresent.

[Speaker 5] (9:10:52 - 9:10:57)

Watch who you tell this to, though, Paul. They'll put you down at the happy farm.

[Speaker 1] (9:11:17 - 9:15:07)

It's a good chance. It's a good opportunity to grow when people are saying things about you, opposing you. It gives you a chance to practice the real love.

It gives you a chance to practice the real peace. Because they're making sounds with their mouths, there's no reason why you should feel bad about it. Opposition is a very healthy thing.

It provokes growth. So love is a thing that the world sings about, writes about, and moving pictures about, and knows very little about. Love is portrayed in the movies as always a male and a female winning each other.

The real love is winning the universe, not just one person, but every individual in the universe. And the practical end of it, I left out square all with love. This is an excellent gimmick.

During the day if we try to fit everything into love, whatever we're doing, it will make for rapid and tremendous progress. Square all with love. Am I doing this with love?

No matter what it is. Try to do it with love. That's another gimmick.

Both of those are excellent for daily growth. Take full responsibility for whatever happens to you. No matter what it is, say, what did I do to cause this?

You'll develop the habit of bringing up the cause for what's happening to you. You'll prove to yourself that you are the master, that you caused everything. And since you are the master, you can uncause or cause what you would like to have caused.

But taking full responsibility and squaring all with love are two excellent means of growth that can be used every day in our relationships with people. Another two minutes to go, before the tape is out.

[Speaker 6] (9:15:10 - 9:16:10)

You got a two cents worth here? Well, don't blame him. Ask him.

Well, now, wait a minute. That's your own concept. That's not his.

Let's have a little clearer communication here. Do you see how that communication looks? I don't care if I don't understand what he's talking about.

Well, that's your concept. I think there are three of us in this room instead of just one.

[Speaker 5] (9:16:12 - 9:16:13)

Aye, aye, aye.

[Speaker 3] (9:16:15 - 9:16:36)

I was wondering, in your own experience, what were the steps? What breakthrough did you get as you were leading up to seeing all as yourself as all? You fell through an open elevator, yeah.

I did.

[Speaker 1] (9:16:39 - 9:16:48)

That wouldn't help you anyhow. What will help you is for you to do it. Take those steps.

[Speaker 6] (9:16:53 - 9:16:54)

There is no shortcut.

[Speaker 1] (9:16:57 - 9:17:26)

There is a shortcut. Knowing who you are. How long does it take an omnipotent, omniscient being to know that he is omnipotent and omniscient?

He's got all power, all knowledge. How long should it take him to realize that he has it, that he's got it? It could be done in a second.

I don't know what to say.

[Speaker 5] (9:17:27 - 9:17:34)

It's February 14th, 1970.

[Speaker 1] (9:17:37 - 9:18:06)

What I feel like saying is what would you people like? What would you want? What are your objects, your goals?

What would you like to achieve? But do you know what you would like to achieve?

[Speaker 8] (9:18:06 - 9:18:07)

I do.

[Speaker 1] (9:18:14 - 9:19:16)

I know what Bob would like to achieve. He tells us all the time. Well, if you don't tell me, I'll tell you then.

What we all want is the ultimate happiness. We've all been given the way to it, but why

don't we have it? That's the big question as I see it.

Why aren't we all in this room fully realized beings? Why don't we instantaneously get anything and everything we want? Why don't we transcend death?

[Speaker 5] (9:19:23 - 9:19:42)

No, it is simple.

[Speaker 1] (9:19:42 - 9:19:53)

What you do is complicated. You say, I don't find it simple. If you find it, it's simple.

What you're saying is I don't find it, really.

[Speaker 5] (9:19:55 - 9:19:59)

So apparently I'm not working. Well, I know I'm not doing as much time as I should.

[Speaker 1] (9:20:00 - 9:20:02)

How much time every day do you give to it?

[Speaker 5] (9:20:04 - 9:20:17)

I go in spurts and then I get discouraged because I'm trying to harness my mind. I still haven't mastered it.

[Speaker 1] (9:20:17 - 9:21:06)

Are you giving me your answer now? You just gave it to me. It's simple.

But what you're doing is very complicated and very difficult. You want the dream illusion of the world because you spend all your time working at it. If you wanted bananas you wouldn't work at eating apples.

It's as simple as all that. When we want something we work for it. We work at it, don't we?

[Speaker 5] (9:21:07 - 9:21:16)

I'm not working hard enough at it.

[Speaker 1] (9:21:16 - 9:21:40)

What percentage of the time do you give to it? Maybe 1%. If you're giving 99% of your time to X and 1% to Y, you're going to achieve X.

If you give most of your time to it, that's what you'll have.

[Speaker 8] (9:21:43 - 9:21:44)

Right.

[Speaker 5] (9:21:44 - 9:21:44)

Right.

[Speaker 1] (9:21:48 - 9:21:54)

It's simple. It's easy. It really is easy.

When you do it, you'll see it's the easiest thing you've ever done.

[Speaker 7] (9:21:55 - 9:21:58)

But does that take 99% of your time too?

[Speaker 1] (9:21:59 - 9:22:21)

Yes. If you put 99% of your time in that direction, you'd get it. Then you'd discover the difficulty would be just as difficult as it is for you now to start searching for what sex you are.

How much time would it take you to discover that you're a female?

[Speaker 5] (9:22:22 - 9:22:23)

Why do you know that?

[Speaker 1] (9:22:24 - 9:24:20)

How much time would it take you if you just dropped the knowledge and started looking for it? It takes no time, right? That's how much time it takes to discover your real being.

It doesn't take any time. But you've got to look for it. You've got to dig for it.

You've got to do those things that will take you away from the opposite. Let's take one word and work on it. The top state I'll give you a good one.

The top state is total selflessness. How much are we selfless? If we're at the top, we're totally selfless.

And I can take a gradient scale on it. Selfishness is the bottom and selflessness is at the top. Where are we on this scale of selflessness?

Whom do we live for? What do we live for? Are any of us totally selfless yet?

Do you want to have everything just for the mere thought of it? Just be totally selfless.

But you don't believe it.

You believe the opposite direction is the way and you get caught up in a thing called difficulties.

[Speaker 5] (9:24:30 - 9:24:37)

When we come into this world, basically, it's so selfish that we would have to be selfish before we could know No.

[Speaker 1] (9:24:38 - 9:25:17)

You'll be selfless the moment you decide to be selfless. I'll give you an easier word. The top state is desirelessness.

Have you undone all your desires? Have you worked every day undoing desires? Anyone who's desireless can instantaneously materialize anything he wants.

If you believe that, wouldn't you do it?

[Speaker 5] (9:25:19 - 9:25:24)

Well, if you were desireless, then you wouldn't want anything anyway.

[Speaker 1] (9:25:27 - 9:27:29)

Not necessarily. Did you ever eat when you weren't hungry? You ate without desire, so that's eating without desire.

Has anyone ever tried to become desireless? Have you ever made a point of it to keep letting go of desire more and more and more until there is no more? That makes for very rapid growth.

And if you're working on letting go of desire, you have to also let go of aversion, which is the same thing. Attachments and aversions. If you have a desire and an attachment, you want to hold it in here.

If you have an aversion, you want to hold it out there, away from here. So attachments and aversions are the same thing, but the direction is different. When you want to have it, you pull it into you.

When you don't want it, you want to keep it away from you. Why don't we work on some of these things like desirelessness? You can have anything and everything you want just for the mere thought of it, by becoming desireless.

And you've heard me say that when you're desireless, then you can enjoy by far more than you could when you had desire.

[Speaker 2] (9:27:30 - 9:27:33)

You don't believe me.

[Speaker 1] (9:27:34 - 9:27:55)

You've never tried it. Or you tried it for a certain amount and then let go of it. Forgot about it.

But these things are simple, Francis. Become desireless and the mere thought of anything, you can have it instantaneously.

[Speaker 3] (9:27:59 - 9:28:20)

I think we've all experienced an increase in thought projection and things happening in either a parking place or whatever. And so every day all we have to do is set our sights a little higher and bring this into being, too.

[Speaker 1] (9:28:21 - 9:28:25)

I don't know.

[Speaker 3] (9:28:27 - 9:28:34)

There must be a missing link somewhere. Maybe the Master hasn't shown it.

[Speaker 1] (9:28:36 - 9:28:45)

You're the Master and you haven't shown yourself yet. You don't think it's so. You don't think it can be so.

[Speaker 3] (9:28:45 - 9:28:50)

No, I know all things can be so. I mean, I, as a man, think it's like that.

[Speaker 1] (9:28:54 - 9:29:21)

Intellectually, theoretically, you accept it so. If you really fought that, you would never let go until you became desireless. And then you would instantaneously materialize anything and everything you need.

Why would you do it the hard way the way you do it now? Why work for a living? Why the time cost?

Why have difficulties in life? In a way you do. You have to go to work.

[Speaker 3] (9:29:25 - 9:29:28)

I probably have about the freest situation with a lot of people.

[Speaker 1] (9:29:28 - 9:29:39)

But it isn't free. Freest is not free. Freedom is really not in what you're doing.

[Speaker 3] (9:29:39 - 9:29:51)

If our income is basically one of concepts of the way we, you know, what we feel we can have or whatever it is, then it should be able to be sustained without this effort.

[Speaker 1] (9:29:55 - 9:30:00)

Yeah, life in most of the universe is lived the way I'm speaking about.

[Speaker 3] (9:30:01 - 9:30:03)

Robin's still got a lot of scratch to the wound, though.

[Speaker 8] (9:30:07 - 9:30:08)

He's like we are.